PRINCIPLES OF FAITH & GOOD CONSCIENCE;

DIGESTED
Into a Catecheticall Form: together with an Appendix;
1. *Unfolding the Termes of Practicall Divinity.*
2. *Shewing some Markes of Gods Children.*
3. *Some generall rules and principles of holy life.*

By W. LYFORD, Batchelour of Divinity, and Minister of Gods Word at *Sherborne* in *Dorsetshire*.

The Third Edition.

That the Soule be without knowledge, is not good. Prov. 19. 2.
If thou wilt apply thine heart to understanding, if thou crieſt after knowledge, then thou ſhalt understand the feare of the Lord Prov. 2. 3. 5.
Thou ſhalt teach them diligently unto thy Children. Deut. 6. 7.

Printed at *Oxford* by *Leonard Lichfield*, for *John Adams*, and *Edward Forreſt*. 1652.

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Advertiſements touching the uſe and purpoſe of this Booke, to my People.

1. THere be two parts of a Miniſters office that undertakes the inſtruction of Gods people: the one to deliver ſufficient matter of diſtinct knowledge unto Chriſtian faith: The other, to lay downe, and diligently to inculcate Principles of ſanctification, whereby a Chriſtian may be directed in point of duty and holy life, and enabled to diſcerne between the ſtate of Nature and the ſtate of Grace. Both theſe I have endeavoured; the former, by drawing out the

generall heads of Chriſtian doctrine into particulars: the latter, by laying down trials, and principles of ſanctification and holy practice.

2. I intend this Booke for the inſtruction of thoſe that are to be admitted to the Lords Supper, wherein they ſhall be publiquely exerciſed three years: the two former years to be hearers, and the laſt yeare to be anſwerers in it. In which time it is hoped, that the meaneſt capacity will be able to attain the ſenſe, and underſtanding of the matter. And when they have been thus diligently inſtructed, and the Congregation ſatisfied of their competent knowledge in the doctrine of Chriſt; then upon a day appointed for their admiſſion to the Lords Supper, the ſaid Catechumenes (upon their own motion and deſire to be admitted) ſhall make profeſſion of their faith and repentance, *Ezek.*20.37. and in their own names,

and

and with their own mouthes undertake that Covenant of Faith, and obedience unto Christ, which at Baptisme we all entred into, and stand bound to performe.

3. I have prepared a severall Chapter for every week of the year, and endeavoured to make the answers as weighty and perspicuous as I could; both which, as I conceive, will be more delightfull and profitable to the learner. To every answer I cause them to read the proofes, one or more, as the time and matter requires; within three quarters of an hour each Chapter will be dispatched: if any thing be more lightly passed over one time, it may be more largely insisted on the next.

4. The number and length of questions, will not be burthensome to them that be long exercised therein. The answers themselves are not long, if you observe that they end where

where this marke [beginneth; and that all that is included within this marke [ ] is added for explication, and not to load the memory. And if you expreſſe the ſenſe of the anſwer in other words of your owne, the anſwer will be the better accepted.

5. There is ſome repetition of the ſame matter in the doctrine of juſtification by faith, the Offices of Chriſt, the difference betwixt the Law and the Goſpel, which was not an overſight, but of purpoſe, the better to root thoſe main points in weak underſtandings.

6. This training up of your Children and Servants in a forme of wholſome words, will, I hope, through Gods bleſſing, be a meanes to prevent that groſſe ignorance in them, which now reignes in aged people. The like fruit may be hoped in the free Grammer Schoole. The Lord grant you to grow in grace, and

in

in the knowledge of our Lord and Saviour Jesus Christ, that both he that soweth and he that reapeth, may rejoyce together; and when we shall be parted by death, may have a joyfull and happy meeting in Heaven, and be united to our blessed and glorious head for evermore.

A M E N.

READER,

THis third Edition addeth nothing of ſubſtance to the former; the number of Queſtions, and Anſwers, and Pages be all the ſame: Some notes for Explication are ſet in the margin: Some expreſſions are changed, and added, when the former might ſeeme doubtfull.

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Cap. 2. Of the fall of man, and his ſinfull ſtate; of the ſtaine, and guilt, and puniſhment of ſinne.

Cap. 3,4. Of the differences and degrees of ſin; of originall ſin; ſins of knowledge and ignorance; of infirmity and preſumption; of reigning ſinne, and ſinne againſt the Holy Ghoſt.

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converted, and the ground of a ſinners going to Chriſt.

Cap. 9. Of Gods promiſes to believers, promiſes to the weake, the doubting, the lapſed Chriſtian, &c.

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1. *Unfolding certaine termes used in Sermons, and English Bookes.*
2. *Shewing the markes of Gods Children.*
3. *Containing some generall Rules, and Principles of Holy Life.*

CAP.

CAP. I.

Of the ſtate of Man by Creation; and of the Covenant of Nature.

WHat ſhould be the firſt and great care of every man in this World?

Anſ. To (*a*) know God betimes; to ſerve him aright; and to (*b*) provide for the eternall ſalvation of our poore ſoules. (a) *Eccl.* 12. 1. 1 *Chron.* 28.9. (b) *Luc.* 10.42. *John* 6.27. *Eſa.* 55.2. 1 *Tim.* 6. 18, 19.

Q. What is mans chiefeſt *happineſſe* in this world?

A. It is to enjoy God by faith, to walk with him, to know our ſelves to be in his favour here, and that we ſhall for ever live with him after death. [Without this we are as miſerable as the Beaſts] *Gen.* 15. 1. *Lam.* 3, 24. *Eccl.* 2. 1, 11, 13. No earthly thing can make one happy. *Jer.* 9. 23, 24.

Eccl.

Eccl. 12. 13. *Math.* 16. 26. 1 *Cor.* 15. 19. *Eph.* 2. 12.

Q. How ſhall a man attain to this *true Happineſſe*?

A. Only by the Scriptures, which are able to make us *wiſe* to Salvation. *Joh.* 5. 39, 46. *Luke* 16. 29, 31. *Joh.* 14. 6. 2 *Tim.* 3. 15.

Q. How are we *aſſured* that the Scripture is Gods Word?

A. Not onely by the *Teſtimony* of the Church, which cannot *univerſally* deceive, but *eſpecially* by the Teſtimony of the *Spirit*, working ſtrange and ſupernaturall effects in us by the Word, giving us ſuch joy, contentment, and ſatisfaction touching ſpirituall and eternall things, by way of taſt and feeling, as is not poſſible for humane reaſon to doe: *Joh* 4. 42. *Joh.* 6. 68, 69. 1 *Theſ.* 1. 5. 2 *Pet.* 1. 18, 21. 2 *Cor.* 4. 6.

Four heads of Chriſtian doctrine.

Q. What be thoſe *Parts* or *heads* of Chriſtian Doctrine delivered in Scripture, the knowledge whereof maketh us happy?

A. There be *foure* generall heads of it.

1. 1. The Doctrine of mans creation, and
2. ſtate of *innocency*. 2ly. Of the fall and *miſe-*
3. *ry* of man. 3ly. Of mans deliverance and redemption

redemption by Jeſus Chriſt, and of the means to partake of Chriſt. 4. How the redeemed ought to live. [Theſe Truths bring us to Humiliation, Juſtification and Sanctification.] *Act.* 26. 20.

Q. God *in* the beginning created *Adam* and *Eve*; in what *ſtate* did he make them at firſt?

A. God made them *upright* after his own likeneſſe, (*i.*) in an holy and happy eſtate, *free* from ſin and miſery. *Gen.* 1.27. *Col.* 3. 10. *Eccleſ.* 7. 29. *Of the ſtate of Man by Creation.*

Q. Wherein conſiſted the *Image* of God, in which man was created?

A. It ſtood in two things: Firſt, in that Dominion, Honour and Excellency which *Adam* had over the creatures. *Gen.* 1.26. *Gen.*2.20. *Gen.*9.6. [This was externall.] *Job.* 10. 34. God is the great King and Lord of all things, and all in Authority doe bear his *Image*. 1 *Cor.*11.7. *Rom.* 13. 4.

Q. Wherein *chiefely* did that Image of God conſiſt?

A. In Holineſſe and Righteouſneſſe, wherein man was like unto God himſelf, their whole ſoules and bodies being filled with the fulneſſe of Grace. *Eph.*4.24. *Col.* 3. 10.

Q. If *Adam* had not ſinned, ſhould he have died?

A. No: For death came in by ſinne, as the wages of it. *Rom.*5.12. *Gen.*2.17.

Q. Alſo if he had continued upright, he ſhould have beene ſaved without the helpe of a Mediatour?

Of the first Covenant made with Adam.

A. It is true; for ſo God Covenanted with him, and in *token* thereof Gave him to eat of the tree of Life. *Gen.* 2. 9, 16. *Gen.* 3. 22, 24. *Rev.* 2. 7.

Q. Declare more plainly the Covenant made with *Adam* before he fell.

A. It was a Covenant of *Workes*, wherein life was promiſed, upon *condition* of his continuing without ſin in perfect obedience. *Rom.* 10. 5. *Gal.* 3. 12. *Rev.* 22. 14. Doe this and live.

Q. But could *Adam* at that time have been ſaved byhis own inherent righteouſneſſe? was he able to keepe that Covenant?

A. Yes: For *Adam* was the Sonne of God, perfect in holineſſe and righteouſneſſe, and Heire of Heaven, even as the holy Angels are. *Luke* 3.38.*Gen.*1.27,31. *Adam* had a *whole will*, no ignorance, no corruption to ſtrive againſt the Spirit.

Q. Can any man, *ſince the fall*, be ſaved by that Covenant?

A.

A. No: Becauſe all have ſinned and come ſhort of the glory of God, and therefore muſt look for ſalvation by another, that is, by Chriſt Jeſus. *Rom.*3.22, 23. *Rom.*8.3. *Heb.*8.8. *Gal.*3.10.

Q. Muſt any be judged, that is, ſtand or fall by that Covenant of Workes?

A. Yes, all unregenerate perſons; all that be out of Chriſt, be under the Law, and muſt anſwer for themſelves: for all the world, by the *Law* of their creation, are *bound* to be holy and perfect, as God made them at firſt, and muſt be *judged* according to that Covenant, unleſſe they come to be in Chriſt. *Gal.*4 5. *Rom.*3.9, 19. *Joh.*16.9. *Rom.*2.12. *Eph.* 2.12.

Q. Then all that have not Chriſt be in an ill caſe.

A. They be ſo; they have nothing to plead for themſelves before the judgement ſeat of God, [nothing to ſtand between the juſtice of God and their ſins.] *Eph.* 2.12. *Acts* 17. 30.

CAP. II.

Of the fall of man, and his ſinfull ſtate.

Second head of Chriſtian doctrine.

Q. HOw came ſin into the World, ſeeing God made man upright?

A. By the *firſt* ſinne of *Adam* and *Eve*, who being deceived by the Serpent, did eat of the forbidden fruit. 2 *Cor.* 11. 3. *Gen.* 3. 3, 4. *Rom.* 5. 12, 19.

Q. How did ſin come upon all by *that* one mans ſin?

1. A. Two manner of waies. Firſt, by *imputation*, the Lord in juſtice imputing the guilt of *that firſt* ſinne to all his poſterity. *Rom.* 5. 14, 15, 18, 19. 1 *Cor.* 15. 22. By one mans diſobedience many were made ſinners: as ſoon as he ſinned, that *firſt Covenant* was broken, and the ſtate of *Adam* and all mankind in him, was changed into a ſtate of ſin, and miſery. [In *Adam* all die, (*i.*) the *ſentence* of death was paſſed on all in *Adam*, when as yet there were no more men in the World. 1 *Cor.* 15. 45, 47. There were two *head* men by whom all *fall* and *riſe*: *Adam* was the head of the Covenant of Nature, if he had ſtood, none of us had fallen: And ſo Chriſt is the *head* of the Covenant of Grace, if he were not riſen,

riſen, we cannot riſe; *we riſe or fall with him*, verſ. 16, 17. As the *Righteouſneſſe* of Chriſt is imputed to them that be of Chriſt by ſpirituall regeneration. (*Eſay* 53. 10.) So is the ſinne of *Adam* imputed to all that come of him by naturall generation; For as all the Elect are *juſtified firſt* in Chriſt their Head, as in a *common perſon* and ſurety, when he roſe againe from death, and thereby received as it were Gods acquittance in full diſcharge of our debt. 1 *Tim.* 3. 16. And 2ly, they are juſtified in their *own* Perſons, when as they come by *Faith actually* to be members of Chriſt: In like manner all mankind was condemned in *Adam*, as a common *perſon repreſenting* all mankind, and as a radicall *perſon* containing all that Nature which was to be derived to all generations of men, *Act.* 17. 26. Every one of us would have done as *Adam* did, if we had been in his place. And we are *in our own Perſons* liable to that ſentence of death, ſo ſoon as we exiſt, and have our ſowre, ſinfull being, from that poyſoned root.

Q. But doth it ſtand with the juſtice of God to impute unto us *Adams* ſinne?

A. Yes; becauſe *Adam* was the *head* and *root* of all mankind; we were in his loyns

when he ſinned, we were *part* of *Adam*, in him, and of him. [As the Children of *bondmen* are bondmen, the Children of a Traitor are tainted in bloud, till they be reſtored in bloud; ſo it was with us; our Father became a ſlave, ſold under ſinne, and ſuch are we his children, till Chriſt make us *free*: *Adams* ſinne was the ſinne of *mankind*, he ſtained and corrupted our Nature. *Rom.*5.12. *Hoſ.*2.2. If adulterous Brats complaine why they are caſt out, the Lord bids them plead with their mother; ſo we muſt plead with *Adam:* This is juſt in our Law.

Q. How ſecondly, did ſin enter upon all by *that one* ſin?

2. *A.* By propagation; the lump and root of mankind being corrupted, ſo are the branches. *Rom.*11.16. *Gen.*5.3. *Job* 14.4. [with our nature *Adam* propagated ſinne and corruption] God made Angels *all* at once, and therefore the fall of *ſome* of them did not draw all into the ſame condemnation: But God made *all* mankind in *one man* to be multiplied by generation, and ſo that root dying and being poyſoned, all that come of him are likewiſe dead & poyſoned. We were in *Adam* two manner of waies. 1. *Legally*, as *Parties* contracting

tracting with God in that firſt Covenant, and ſo were to ſtand or fall with our Head. 2. *Naturally*, we were in his loynes, ſo that whatſoever befell the humane Nature, it is *Common* to us; of which nature we are a part: All the *ſeed* of man was in *Adam*, and therefore all that ſeed being corrupted in *Adam*, we that come of him muſt needs be corrupted alſo: we are a generation of *vipers*, *Mat.* 3. 7. a ſeed of evill doers, *Eſ.* 1. 4. and young Serpents are worthy to dye, becauſe of their kind, and the poyſonſomneſſe that is in them. Who can bring a clean thing out of an unclean? *Job* 14. 4.

Q. What then is the ſtate of every one that is borne into the world?

A. Very *miſerable*, and in no wiſe to be reſted in, if ever we meane to be happy. *Eph.* 4. 18.

Q. Why ſo?

A. By reaſon of *ſin* and *wrath*, whereunto from the *birth* we are all ſubjected. [That which is of nature, is common to the whole kind, if thou be a man it is ſo with thee.] *Eph.* 2. 3.

Q. How long does a man continue in that ſinfull and curſed eſtate?

A. Untill he be regenerate and borne

againe, and made a member of Chriſt. *Ioh.* 3. 3.

Q. What is there in ſinne that makes one thus miſerable?

A. Two things. Firſt, the *ſtain* of ſin. 2ly. The *guilt* of ſinne. [The one makes us ugly creatures, the other accurſed.]

1. *Sinne it ſelfe.*

Q. What mean you by the *ſtain* of ſin?

A. It is that *filthineſſe* whereby the pretious ſoule, being turned from God, is defiled and become uncleane. *Math.* 15. 20. 2 *Cor.* 7. 1. *Jam.* 1. 21. [Every ſinne leaves a ſpot upon the ſoule, even thoſe ſinnes which men think they get credit by; as the Pox or Leproſy doth upon the body] therefore ſinners are compared to Vipers, to Dogs, and Swine, &c.

Q. Is it ſuch a *matter* to be a ſinner, if there were no *puniſhment* to follow?

A. Yes; for two reaſons. 1. Becauſe the wretched ſoule hath loſt his *excellency*, being deprived of the *favour* of God, and of ſupernaturall *Graces*, which is the greateſt loſſe of all. [When the ſoule is become a filthy ſtye, then God departs. It's worſe to be a theefe, or a mad man, then to be in priſon; to be *Nebuchadnezzar* amongſt Beaſts, then *Daniel* in the Lions den; the *privation* of ſupernaturall good, is

Reaſon is mans excellency, and Grace a Chriſtians.

is a ſupernaturall miſery.] *Eſay* 64. 6. *Levit.* 26. 30.

Q. Why Secondly?

A. Becauſe the ſinner can doe nothing that is pleaſing to God; the beſt things he doth, God abhors them all. *Eſay* 1. 10, 15. *Hag.* 2. 13, 14. *Rom.* 8. 8. *Eſay* 66. 3. *Prov.* 15. 8. *Tit.* 1. 15. [Every this is marred and defiled by them, being dead in ſins.]

Q. What is the guilt of ſin?

A. It is that *quality* in ſin, by which we are bound over to *anſwer* Gods juſtice, for offending his Law. [Though the act of murther or theft be paſt, yet the offender is liable to juſtice twenty or thirty yeares after; ſo doth ſin, it lies at the dore, it calls for vengeance, as for its wages, &c.] *Gen.* 3. 9, 10. *Jam.* 1. 15. *Gen.* 18. 20. Every ſinner is a vile and *filthy* perſon: But that is not all; He is alſo a *guilty* perſon, under the curſe and wrath of God. *Gal.* 3. 10. 2. *Guilt and puniſhment of ſin.*

Q. What be the *puniſhments* every ſinne makes one liable unto?

A. They be three. 1. The ſinner is in bondage, and *ſubject unto wrath* and feare all his life long: [Curſed in his basket and ſtore; all the ſorrows of this life are parts and ſteps to a greater death; his ſins are treaſured

treaſured up.] *Pſ.*7.11. *Joh.*3.36. *Job* 27. 7, 14. *Job* 15. 20, 21. *Job* 20. 5, 11, 14. *Heb.*2.15. *Deut.* 28. 15, 16, 17. *Mal.*2.2. *Zach.* 5. 2. *Rom.* 2. 5.

Q. What 2ly?

A. At his death he ſtript off all his *comforts*, and the wretched ſoul is brought naked and ſingly to the barre of Gods juſtice: [The ſinner while he lived and flouriſhed, was deceived and befooled; now death unbefooles thee, and makes thee ſee what a foole thou wert.] *Heb.*9.27.

Q. What laſtly is the puniſhment and miſery that ſin brings?

A. After death to be tormented with the Devill and his Angels, for evermore. *Rev.*21.8. 2 *Theſ.*1.9, 10. 1 *Pet.*3.19. [This is the wofulneſſe of a ſinner once come to his place, and this miſery is everlaſting, unabatable, &c.] 1 *Theſ.* 1. 10. hath delivered us from *wrath to come.*

CAP. III.

Of the kinds and degrees of ſin.

Q. WHat is ſin?

A. It is any tranſgreſſion or ſwerving from Gods holy Law and will; it is any declining from that Holineſſe and

and uprightneſſe wherein God at firſt did make man. *Rom.* 4. 15. 1 *Joh.* 3. 4.

Sin is either { Originall, or Actuall.

Q. What is originall, or birth-ſin? *Of Originall ſin.*

A. It is that *hereditary* corruption of our nature, wherewith, through the diſobedience of *Adam*, all his poſterity, (naturally deſcending from him) are infected, and are ſubject to the *wrath* of God, and to the *power* of ſin, being void of all righteouſneſſe, untoward and unable to doe any thing that is truly good, and prone to all manner of evill. Or thus; "Originall ſin is the *fault* and corruption "of the nature of every man, that naturally is engendred of the of-ſpring of "*Adam*, whereby man is very farre from "originall righteouſneſſe, and is enclined to evill; and therefore in every perſon, born into the World, it deſerveth "Gods wrath and damnation. *Rom.* 5. "12, 16. *Rom.* 3. 23. See 39. Art. of Ch. of Engl. Art. 9. Auguſt. Confeſ. Art. 2.

By that *firſt* ſinne, our firſt parents fell from their originall righteouſneſſe, and ſo became *dead* in ſin, and wholly defiled in all the faculties and parts of their ſoul and

and body, and were the *objects* of Gods wrath. Now thoſe *ſad effects* of *Adams* firſt ſin, did not reſt and ſtay in their own perſons onely, but are conveyed to all their poſterity; ſo that from the *birth* we are defiled with ſin, void of goodneſſe, prone to evill, and deſerve Gods wrath. And this pravity and naughtineſſe of our corrupt Nature, becauſe we bring it into the World with us, is called *Originall ſin:* See this opened in the ſeverall Branches.

Q. 1. Are all that be borne into the World, guilty of ſin, and ſubject to Gods *wrath?*

A. Yes, by reaſon of *Adams* fall, in *whom*, and with whom we all ſinned. 1 *Cor.* 15. 22, 49. *Rom.* 5. 12, 14, 15, 16.

Q. 2. Are all likewiſe, from the birth, *corrupted* and *defiled* in their ſoules and bodies?

A. Yes; we are all as an *unclean* thing. *Epheſ.* 2. 1, 2, 3. *Pſal.* 51. 5. *Job* 14. 14. *Rom.* 7. 24.

Q. 3. Are we all borne into the world void of *all goodneſſe?*

A. Yes; and till we be regenerated, we cannot doe any thing that's truly good. [Being meer morall and naturall men.] *Rom.* 7. 18, 23, 24. *Joh.* 3. 6. *Eph.* 4. 18. *Mat.* 7. 17.

Q.

Q. 4. Is this the condition of all that come of *Adam*?

A. Yes, of all, except Chriſt; and Chriſt is *excepted*, becauſe he was conceived by the Holy Ghoſt. *Luk.* 1. 35.

Q. 5. Why is this guilt and corruption called *hereditary?*

A. Becauſe we have it by *nature*, before we know how to doe good or evill. *Eſa.* 1. 14. *Mat.* 3. 7. and not by imitation.

Q. You ſee what *Originall* ſin is: What is *Actuall* ſinne?

A. It is any thought, word, or deed in our *own perſons* againſt any part of Gods Law, together with any evill motion of our hearts, *before* or *after* the conſent of our will. *Rom.* 7. 19. *Jam.* 1. 14. *Actuall ſinne.*

Actuall ſinnes be either of { Omiſſion, or, Commiſſion.

Q. What is a ſinne of *Omiſſion*?

A. It is, to leave *undone* any duty which we are *bound* unto, by Gods word; or when we *faile* in the *manner* of doing the ſame. *Mat.* 25. 35, 40. 2 *Chron.* 30. 18. 1 *Chron.* 15. 13. *Eſa.* 1. 15. *Eſa.* 58. 3. We muſt take heed *how* we hear, *Luk.* 8. 18. *How* we pray, *Jam.* 4. 3. *How* we receive the Lords Supper, 1 *Cor.* 11. 28. *How* we give Almes, *Mat.* 6. 8.

Q.

Q. What's the danger of ſinnes of Omiſſion?

A. The ſervant that doth not his Maſters will, ſhall be beaten. Beſides, ſins of Omiſſion make *way* for ſins of Commiſſion, they harden and eſtrange the heart from God. *Luk.* 12.48. *Jam.* 4. 17. *Mal.* 1. 8.

Q. What is ſin of Commiſſion?

A. It is, to doe any thing which we ſhould not doe. [To doe *contrary* to that which is commanded or forbidden.] 1 *Tim.* 1.9,10. *Levit.* 26.23. *Ezek.* 18.24.

Again, ſins be either of { Ignorance, or Knowledge.

Q. What is ſin of Ignorance?

A. When a body doth evill, and *knows it not.* 1 *Tim.* 1.13. *Gen.* 20.6. *Joh.* 16. 2. *Acts* 3. 17.

Q. Is that a ſin?

A. Yes: (*a*) Ignorance is it ſelfe a ſin, it is a (*b*) cauſe of other ſins; (*c*) and ſins committed through ignorance are not thereby excuſable. (a) *Hoſ.* 4. 1, 14. 2 *Theſ.* 1. 8. *Luk.* 12.48. (b) *Eph.* 4.18. *Jer.* 5. 4. *Pſal.* 14. 4. (c) *Pſal.* 19. 12. 2 *Pet.* 3. 5. *Luk.* 23. 34. *Levit.* 5. 17,18.

Q. What is ſin againſt Knowledge?

A. It is, when we goe againſt our own know-

knowledge in any thing: when we know to doe well, and doe it not. *Rom.* 1.18, 32, 21, 23. *Rom.* 2.21. 1 *Kings* 15.5. *Luk.* 12 47. *Jam.* 4.17. *Jer.*44.16,17.

Q. What's the danger of ſinning againſt knowledge?

A. God uſually gives up ſuch perſons to impenitency, hardneſſe of heart, and to a reprobate ſenſe. *Rom.* 1. 21,24. a Tender Conſcience is a ſweet Bleſſing.

CAP. IV.

Of the differences and degrees of ſin.

AGain, ſins be either { Voluntary, or Againſt ones will.

Q. What is voluntary ſin?

A. When we ſin of our own accord, (*i.*) when ſin proceeds from the *diſpoſition* and inclination of our hearts, without force of temptation. *Heb.* 10.26. *Ioh.* 8.44. he ſinneth *of his own. Rom.* 6.12.

Q. What is ſin involuntary, or againſt ones will?

A. When *contrary* to the bent and diſpoſition of our hearts, we be overtaken unadviſedly, or through *force* of temptation; [and when there is no liking or allowance of the evill which we fall into.]

Rom.

Rom. 7. 15, 16, 19. *Luk.* 22. 33, 57.

Q. What is a ſin of *infirmity*?

A. When we be overtaken in ſome ſin contrary to our deſires, purpoſe, and endeavours. *Gal.* 5.17. *Joh.*13.37. *Rom.*7. 21, 22, 23.

Q. What ſay you of *ſmaller* ſins, and ſinnes to which we are inclined by *nature* or *cuſtome*; and ſinnes into which men fall *ſuddenly*; Are they to be accounted ſins of infirmity?

A. No; unleſſe we can ſay, that the deſire, bent, and purpoſe of our hearts is againſt them, [the leaſt and ſuddeneſt diſtempers and failings, are reigning ſins, if they ſpring from a *root* within us, or be excuſed, defended, and made light of.] *Rom.*8.4. *Rom.*6.16. 1 *Sam.*15.21.

Q. What is a ſin of *preſumption?*

A. When a man will *venture* to doe evill, upon a conceit that he ſhall repent and doe well enough for all that. *Num.* 15. 27, 31. *Deut.* 29. 19.

Q. What is *reigning* ſin?

A. Sin *reigns* when corruption remains in us unmortified, and there is not within us a *principle* of Grace ſet up againſt it. [So that the evill proceeds from an habit and *diſpoſition* of the ſoul, where ſin reigneth.]

Sin

Sinne may perhaps be outwardly reſiſted and *reſtrained*; as by Lawes of men, ſhame, &c. But where ſin doth not reigne, there it is reſiſted by a *contrary principle* of Life and Grace, which ſtriveth againſt the fleſh, *Gal*:5.17. as when one ſtream is reſiſted by another.] *Rom*:6. 12,14. 1 *Joh*: 3.10. *Rom*:8,2.

Q. How may we judge of a *reigning* ſinne?

A. Two waies. 1. Not by the groſſeneſſe or ſmalneſſe of it; nor yet by mens violence in ſinning: but by the *power and ſway* it hath in us, *overbearing* all motions and commands of the Word that croſſe it. [When we are *led* by any luſt, or can *plead* for it, that is a reigning ſin.] 2 *Pet*:2.19. *Rom*:8.6,13,14. *Luk*:16.10,13.

Q. What 2ly is a ſigne that ſin reignes in a Man?

A. When ſin is not a *burthen* to thee; when that art unwilling to heare of it, or to be diſcovered and reproved, that is a ſign that ſin reignes in thee, *Mat*:14.3,4. 1 *King*. 21. 20.

Againe ſin is either { Law, or / againſt the { Goſpell.

Q. What is ſin againſt the Law?

A. Any breach of any one of the ten

Commandments. *Rom.*2. 12,14. *Rom.* 1. 28, 29.

Q. When doe men ſinne againſt the *Goſpell?*

A. As many as *reject* and *diſobey* the Goſpel calling them to repent, & to believe in Jeſus Chriſt for ſalvation, they ſin againſt the Goſpell; and ſo doe all that make *bold* to ſin, becauſe there is mercy in Chriſt; and alſo all that *ſlight* and deſpiſe the means of Grace. *Act.*7.51.1 *Joh.*3.23. *Luk.*7.30. *Act.*13.46.

Q. Infidelity then, and *Impenitency*, be ſins againſt the Goſpell; What is the danger thereof?

A. Such perſons muſt of neceſſity periſh, there being no help left for a man that rejects Chriſt: [they ſin againſt the remedy.] *Joh.*3.18. *Luk.*13.3. *Joh.*16.9. *Joh.*8.24. *Mar.*16.15,16. *Heb.*10.26,27.

Q. What is the ſinne againſt the *Holy Ghoſt?*

A. It is a [*totall*] renouncing of Chriſt, after ſome knowledge and taſte of the good word of life. *Heb.*6. 4,6. *Heb.*10. 28,29. *Mar.*3.28,30. [Ignorant perſons, nor unbelievers, nor backſliders, returning unto God, doe not ſinne againſt the Holy Ghoſt.]

Q.

Q. Why is this ſin never to be forgiven?

A. Becauſe they think *baſely* of Chriſt, and have no mind to returne by repentance,[they give the lye to the Spirit;as if Chriſts bloud were no more to be accounted of then *common* bloud, and not able to ſave.] *Heb.* 10. 29.

Q. Is any,the leaſt ſin,*veniall* in its own nature?

A. No; all ſinnes, even the leaſt, be in ther owne *nature* damnable, and will damne us, if we repent not of them. *Rom.* 6.23. *Heb.*2.2. *Mat.*12.36.

CAP. V.

How to convince men that they be under ſin, and under the curſe.

Q. SEeing all *unregenerate* perſons be thus wretched; how is it, that the *moſt* neither feele, nor feare any ſuch things by themſelves?

A. 1. Becauſe they are dead in ſinnes and treſpaſſes. *Eph.* 2. 1.

Q. Why 2[ly]?

A. 2. Becauſe they judge themſelves by falſe rules, and ſo think themſelves to be ſomething,when they are nothing. *Gal.*6. 3. *Rev.*3.17.

Whatſoever is ſhort of Regeneration, is ſhort of ſalvation.

Q. What be thoſe *falſe* rules whereby they deceive themſelves?

A. Many thinke, that becauſe they are (a) *baptized*, and profeſſe the faith of Chriſt, and (b) live in good order, a civill, harmleſſe life; perhaps (c) better then others, or better then themſelves have done heretofore; that therefore they be in good caſe: and yet an Hypocrite may doe all this. (*a*) *Mat*:3.9. *Rom*:2.17,25, 29. *Rom*:10.3. (*b*) *Mat*:19.20. (*c*) *Luk*: 18.11. *Phil*:3.4,7. *Mat*:7.21.

Q. What is the true *glaſſe* whereby to judge of our ſpirituall ſtate aright?

A. The Scripture; which ſhews how bad we are indeed, and what we *want*; and what *manner of people* we ought to be, if we mean to be ſaved. *Jam*:1.25. *Gal*: 3.22. *Mat*: 5. 20. *Joh*: 3. 3. 2 *Cor*: 5. 17. *Act*: 26. 18.

Q. O but men will confeſſe that they are *ſinners*; and were it not for *Chriſt*, they ſhould periſh: But *how* may it be made appeare to their *conſciences*, that for all this their confeſſion, they are under the Law, and not under grace?

1. *A.* By 7. things. 1. By the *blind* and *wild conceits* they have of *God* and of Religion.

Q. What be thoſe *blind* conceits of carnall people? *A.*

A. They thinke, that it is a folly (a) to be *ſingular* and *preciſe*, and that they have (b) *ever* had faith and a good heart towards God--- (c) that it was better when there was leſſe preaching, and leſſe knowledge, (ſuch conceits diſcover a graceleſſe heart) (a) *Mat:*5.47. (b) *Mat:* 19.20. *Rom:*7.9. *Phil:*3.6,7. (c) *Jer:*44. 17, 18.

Q. What *other* blind conceits diſcover them to be out of the way, and in a ſtate of darkneſſe?

A. They think it preſumption to ſay a man may be (*a*)aſſured of his own ſalvation, [*and yet that he is in an ill caſe that doubts of his ſalvation*] and that it is no ſuch (*b*)hard matter to repent, to have a good heart, and to ſerve God; and that (*c*) petty ſins are not to be ſtood upon (as omiſſion of duty, leſſer oaths, humouring of men and times, &c.) (*d*)they ſay they doe their beſt, and what would you have more?] All that *thus think*, doe ſhew that they are poore deluded ſoules. (*a*) 2 *Cor:* 13.5. 2 *Pet:*1.10,11. (*b*) *Eph.*1.19. *Ezek:* 11.19. (*c*)*Luk:*16.10.1 *Sam:*15.13,14,20. *Mat:*12.36. *Jam:* 5. 12. (*d*) 2 *Cor:*10.18. 1 *Cor:* 4. 4.

Q. How 2ly, may carnall perſons be convinced 2.

convinced that they be under the Law, and not under grace?.

A. By the blind *rules* they walk by; for they (a) walk in darkneſſe, being (b) *led* by carnall reaſon, cuſtome, example, and motions of their own hearts, and not by the Word and Spirit of God. (a) 1 *Joh.* 1. 6. (b) *Rom.* 8. 13, 14. *Eph.* 2. 2. *Jer.* 44. 17. And if the blind lead the blind, they both fall into the ditch.---*a Blind rule is a blind guide.*

3. *Q.* How thirdly may it be knowne?

A. Becauſe they were *never converted*; neither doe they ſee why, or from what, ſuch as be *borne* and *bred* up in the true Religion ſhould be *converted:* [ſuch people are yet in their *naturall* ſtate] *Joh.* 8. 33, 34, 36. *Joh.* 3. 4, 7. *Luk.* 15. 7. *Act.* 3. 19.

4. *Q.* How fourthly may people be convinced to be under ſinne, and without grace?

A. Becauſe ſin is no *burthen* to them; they were never *pricked* in their hearts, nor ſoundly humbled under their naturall condition. [A man may finde *many faults* in himſelfe, by common grace; but to *feel and bewaile the rottenneſſe and ſink of iniquity*, that is in our hearts, the *contrarieties* that be in our nature againſt God, and the workings

workings of corruption; *this* we cannot diſcover, but by the ſanctifying Spirit of God.] *Rom.* 7 7, 9.

Q. How fiftly doth it appear that men want Grace? 5.

A. Becauſe they *diſcerne* not betweene pretious and vile; as between the ſtate of *Nature*, and the ſtate of *Grace*; between *civill honeſty*, and *ſaving Grace*. [Let them tell what the differences be] *Num.* 16.3. *Ezek.* 22.26. *Eſa.* 5.20. *Joh.* 3.4. 1 *Cor.* 2.13,14. Spirituall things muſt be ſpiritually diſcerned; you muſt not heare a Sermon as you would heare a ſpeech, &c.

Q. How ſixtly may this be proved? 6.

A. Becauſe they cannot bring you one *promiſe* out of the Scripture, nor one *marke* of a ſaved one, of which they can ſay, this doth belong to me: [But the *leſſe* they know of the Word of God, the better they thinke of themſelves; and the leſſe they ſearch their owne hearts, the greater is their aſſurance: Theſe are deluded ones.] Sound Chriſtians can bring promiſes and evidences, that they are in the ſtate of Grace: ſuch as theſe, *Rom.* 8.1,2,13. 1 *Joh.* 3.14. 1 *Joh.* 5.1,2. 1 *Theſ.* 5. 5,6.

Q. How laſtly may a carnall perſon be convinced to be under ſin? 7.

A. Becauſe they are not in Chriſt; this you muſt know, that it is not enough for a man to doe *his beſt*, and what he can; but if he be not in Chriſt, the *Law* layeth hold on him, he is under the curſe: [No body is ſafe by doing his beſt; the Law is a cruell Maſter, it looks not what we can doe, it accepts not of repentings &c. but unles we be in Chriſt Jeſus, it *curſeth* all our imperfections.] *Gal:*3.10. 1 *Joh:*5.11,12.

Eph:2.12. 1 Theſ: 1. 10.

Q. This is the caſe of man by nature, and of all the ſons of *Adam*. What muſt we doe to eſcape wrath?

A. We muſt get into the *Covenant* of Grace made to us in Chriſt the promiſed ſeed. *Gal:*3.13,26. *Rom:*10.4. *Gal:*4.4,5.

CAP. VI.

Of the Covenant of Grace; and our Redemption by Chriſt.

Third head of Chriſtian doctrine.

Q. WHat is the Covenant of Grace?

A. It is Gods free Charter and Grant, wherein he beſtoweth remiſſion of ſinnes, and the Kingdome of Heaven, in and for the death of Chriſt Jeſus: [or it is a *contract* betweene God and man, concerning reconciliation and life everlaſting, to be given

given and received by faith in Jeſus Chriſt.] 2 *Cor*:5.19. *Gen*:17.4,7. *There is Goſpell in that. Rom*:4.16,17. *Gal*:3.8. *Deut*: 26.17,18. [The *matter covenanted*, is life, 1. and reconciliation; the *conveyance*, it is a 2. gift by Chriſt; the *inſtrument and mean* to 3. receive it, is faith; all our right and title to Heaven comes this way; from the love of the Father, through the merit of the Son, made ours by faith. *Eph*:15. *Rom*:5. 21. *Rom*:3. 22,24. *Eph*:2.8.

Q. What is the true *difference* between the Covenant of Workes, and the Covenant of Grace?

A. The Law, or Covenant of Workes, offereth ſalvation to them that keepe it *perfectly* in their *owne perſons*, [that is, to them that be without ſinne, and have a righteouſneſſe of their *owne*, a perſonall, perfect, perpetuall Obedience.] *Rom*:10. 5. *Luk*:10.28.

Q. Explaine that farther.

A. The Law conſiders not what we can doe now, neither doth it accept of ſorrowes for doing amiſſe; but it is *ſatisfied only* with a *full and compleat* obedience. [If thou ſay I doe my beſt, &c. that is no content to the Law; the Law requires that all our works be holy, without any touch of

the

the fleſh.] *Rom.*7.14. 2 *Cor.*3.7,9. *Gal.* 3.10. It curſeth every failing.

Q. How doth the *Goſpel* offer us *ſalvation*?

A. By the righteouſneſſe of Chriſt the *Mediator*; ſo that the humbled ſoul, reſting on Chriſt by faith, is juſtified, and at peace with God, though we be not *perfectly* holy. *Rom.*3. 25,26,27. *Gal.*2. 17. 2 *Cor.*5.19. *Re.*4.16. 1 *Tim.*1.15.[This is the priviledge of the Goſpell, that when we faile, yet if we repent, and turne to God, God accepts our perſons, and the greateſt ſin ſhall not condemne us; (the *Law* knowes no ſuch thing.)] *Gal.*3.12.

Of juſtification by faith in Chriſt Jeſus.

Q. 1. Then Chriſt doth not *juſtify* us by giving grace and *ability* to keep the Law?

A. No; for then *Iuſtification* were (*a*) of works, and not of Grace: beſides, there is no ſuch (*b*) ability given to any living. [Grace is given whereby we ſubdue our corruptions, and ſtrive to pleaſe God, but not to fulfill the Law *perfectly*.] (*a*) *Eph.*2. 7,8,9,10. (*b*) 1 *Joh.*1.8,9. *Act.*5.31. *Act.* 15.11. That which I fetch with my penny is not a gift; but our righteouſneſſe is by gift. *Rom.*5.17.

The Covenant with Adam was of workes, though all he had was given him.

Q. 2. Doth he ſave us by *joyning* his merits to our workes, as if we were juſtified *partly* by workes, and *partly* by faith in Chriſt?

A.

A. No; we are juſtified by faith, without the deeds of the Law; and Chriſt will not have *any* to be joined with him in that buſineſſe. *Rom.* 3.21,27,28. *Rom.* 11.6. *Eſa.* 64.6. *Jer.* 23.6. *Eſa.* 63.3. *Rom.* 4.5,6. *Heb.* 7.25. *He.* 9.26. *Gal.* 5.4. To a ſinners juſtification, Chriſt is all in all, or none at all.

Q. 3. Doth the New Covenant ſave us, by *changing the condition* of workes into faith, and ſincere obedience; as if the *act* of believing and obeying, ſhould be *in ſtead* of perfect obedience to the Law?

A. By no meanes; for faith doth not juſtifie, as it is *a grace wrought* in us, and working in us; but as it is an *inſtrument* whereby the ſoule layeth hold on Chriſt: [*'Tis* the *object* of faith that ſaveth us; God gives Chriſt, and thou muſt receive him, and the *hand* to take him is faith. *Heb.* 10. 10. *Rom.* 9.32. with *Rom.* 10.3,4. *Joh.* 6.35. *Joh.* 1.12. 1 *Joh.* 5.11,12. *Col.* 1.20. *Rom.* 4.5,6,7,16, The righteouſneſſe of Chriſt is the onely righteouſneſſe by which we ſtand juſtified before God; and Faith is the *onely Meanes* by which Chriſts righte-

The righteouſneſſe by which we are juſtified is, 1. The righteouſneſſe of a God. 2. Imputed to us, reſiding in the perſon of Chriſt. 3. Every way able to anſwer the Law. See

Phil. 3.9. 2 Cor. 5.21. Ro. 3.21,22,26. *But our faith and ſincere obedience is, 1. But the righteouſneſſe of a man 2. Inherent, not imputed. 3. No way able to anſwer the Law. The New Covenant doth not change workes into workes; workes perfect and compleat, into workes imperfect: But it changeth workes of our own performing, into workes performed for us by Chriſt.*

ouſneſſe is made ours: and this faith doth juſtify, not as it acteth upon our hearts to ſubdue luſts, but as it acteth upon Chriſt bloud: as the meat that is eaten doth feed, and the medicine received doth cure the diſeaſe: even ſo he that eateth me, ſhall live by me, ſaith Chriſt, *Ioh:6.57.*

Q. You ſay that you cannot be ſaved by the Law: What then is the *onely* way left to inherit eternall life?

A. Chriſt is the way, the truth, and the life: He was made ſinne for us, that we might be made the righteouſneſſe of God in him. *Ioh:14.6. 2 Cor:5.21. 1 Cor:1.30.* [This is the Covenant of Grace; this is the Word of eternall life.] *Ioh:6.68.*

Q. When was this Covenant *firſt* made with mankind?

A. In (*a*) Paradiſe, immediately after the fall of *Adam*; and it was renued (*b*) with *Abraham*, declared by *Moſes* (*c*) and the Prophets, till at laſt it was confirmed by the death of Chriſt the *promiſer* and *teſtator* (*a*) *Heb:11.4. Gen:3.14.* (*b*) *Gen:17.4, 11.* (*c*) *Exod:24.8. Heb:9.19,20. Gal:3.16,17.*

Q. Were the Fathers, before the comeing of Chriſt, ſaved by faith in him?

A.

A. Yes; we and they doe all drink of the ſame *Spirituall Rock*, which is Chriſt; being all children of faith and of the promiſe. 1 *Cor:*10.1,2,3. *Rom:*4.12. *Rom:* 9.8. *Gal.*3.29. *Heb:*11.4. *Heb:*9.15. *Rom:* 1.1,2. with 1 *Pet:*3.18,19. 1 *Pet:*4.6.

Q. Then the Old and New Teſtament be all one for ſubſtance?

A. They are ſo; Chriſt is the ſubſtance of both; and they are but ſeverall waies of ſetting down the Covenant of Grace; the one teaching to believe in Chriſt that *was to come*; the other ſhewing more clearly all things fulfilled in Chriſt *now come*, [according as was promiſed and prefigured.]

Q. By this it appeares that the Covenant of Grace is a moſt free Covenant, not grounded upon any condition on our parts; not upon any thing that we can doe, or ſuffer.

A. It is a moſt free and gratious Covenant; all the promiſes be made good to us in Chriſt; and we have nothing to doe but to embrace Chriſt; and that grace alſo God promiſeth to worke in us. The Covenant of workes was *conditionall*, grounded on mans *owne* obedience: This New Covenant, whereby we

Eph:3.12. 2 Cor: 1. 20. 2 Tim:1.1.

are

are reſtored againe into Gods favour, is called a Covenant of *Grace*; becauſe the remiſſion of ſins, the favour of God, and life everlaſting, are the *free gift* of God, given us in Chriſt; not for any thing *in us*, or *done by us*, but for the *onely obedience* of Jeſus Chriſt the *Mediator*, *Eph.*2.8. *Rom.*5.21. When once we have Chriſt by Faith, we are made New Creatures, to bring forth fruit unto God. *Eph.*2.10. *Rom.*7.4. But we can challenge nothing of juſtification and life, *as a debt*, *or as from the hand of juſtice*, but only as *meer gifts of grace*: God doth performe all things to us; not *for any thing in us*, but *for his Chriſt*. And thoſe *conditionall* expreſſions, If ye mortify the deeds of the fleſh, ye ſhall live, &c. ſuch promiſes doe tell us *who* ſhall live, not *why* they ſhall live. Laſtly, that firſt Covenant is mended; Chriſt the Mediator of the New Covenant makes it *good*, by enabling us to performe the condition thereof, which *Moſes* could not doe: he gave the Law, but could not give grace, &c.] *Jer.*31.33. *Heb.*8.9,10. *Deut.*5.27, 29. *Heb.*7.22.

CAP.

CAP. VII.

Of promiſes to Chriſt the Mediator, the Head of the Covenant of Grace.

IN the Covenant of Grace there be *three parties contracting* and covenanting. 1. God, the party offended. 2ly, Man, the party offending, and to be reconciled. 3ly, Chriſt, the reconciler and peace-maker between them both.

The firſt Party in the New Covenant.

Q. The *firſt party* contracting in this New Covenant, is, God himſelfe: What ath he done for Mankind?

A. The Lord hath done *three gratious* Acts for us; His goodneſſe and love towards us appeareth in *three* things.

Q. 1. What is the *firſt gratious act* of God in this Covenant of peace?

1.

A. It is the *free giving* of his Son to take our nature, that he might redeem us. It was the Fathers will he ſhould have a body, and the Sons willingneſſe to undertake it. *Heb.* 5. 4, 5. *Heb.* 10. 5, 7, 9. *Joh.* 3. 16. *Eſa.* 9. 6.

2.

Q. 2. What is the ſecond *gratious* Act of God in this New Covenant?

A. God hath eſtabliſhed the Covenant of

2 Cor: 5. 19. *God in Christ reconciling, &c.*

of our Redemption in and with his Son Jesus Christ: [God did not send his Son empty into the world, but furnished him with *Testimonies* & *promises* of his favour, for the comfort of Christ himselfe, and of us his people. *Ioh*:10.36. *Heb*:1.6. There was a *Covenant* betwixt God and Christ our head, touching the work of Redemption; the Lord *promising* some things to Christ, and requiring some things of Christ.] 1 *Tim*:3. 16. *Gal*:3. 16,19. *Gen*: 12. 3.

Q. How many sorts of promises be there in the New Covenant?

A. Two sorts; some be made to Christ the Mediator; and some unto all such persons as doe, or shall embrace Christ offered unto them.

Of Gods promises to Christ.

Q. What things did God *promise* to *Christ Himselfe*, as our Head and Mediator?

1. *A*. Three things. 1. God promised to be to him a Father; to fill him with the Holy Ghost, and with power to go *through* with the work of our redemption. *Heb*:1.5,6. *Act*:10.38. *Eph*:1.22. *Esa*:11.2. *Esa*:49.8.

2. Q. What 2ly doth God promise to him?

A. 2. God promiseth him *acceptance, victory and successe* in all his undertakings for man-

man. *Mat*:3.17. *Joh*:5.20,21. *Eſa*:42.6. *Eſa*:53.11. *Act*:2.27.

Q. In what *particulars* ſhall Chriſt have ſucceſſe, and power to bleſſe his people?

A. In five particulars. 1. God ſaies to him, Thou ſhalt (*a*) teach them, and turn them to the Lord. 2ly. Thou (*b*) ſhalt make them my ſonnes and daughters. 3ly. And thou (*c*) ſhalt have the Spirit to beſtow on them. (*a*) *Mal*:4.6. *Luk*:1.16, 17. *Joh*:6.45. *Eſay* 61.1,2. (*b*) *Joh*:6.40. *Joh*:1.12. (*c*) *Joh*:15.26. *Luk*:24.49.

1. *Converſion.*
2. *Adoption.*
3. *Sanctification.*

Q. In what elſe ſhall Chriſt have ſucceſſe?

A. 4ly. Thou ſhalt (*a*) give them *peace* whilſt they live in this world. 5ly. And (*b*) *raiſe* them up at the laſt day to eter-all glory. (*a*) *Joh*:10.16,28,29. *Joh*:14. 27. *Joh*:16.33. (*b*) *Joh*:6.37,40. *Rom*:8. 11.

4. *Peace in our juſtification.*
5. *Glorification.*

Q. Theſe are Gods *promiſes* to his Son: What did God require of him when he gave him to be Head and Covenant to his people?

A. God ſaid, Thou muſt (*a*) have a *body prepared* thee, wherein to doe my *will*; Thou (*b*) muſt be a ſervant, a man of ſorrowes, to *bear mans tranſgreſſions*; thou muſt *die*, and be made an offering for their ſins.

(a) *Heb:* 10.7. *Gal:* 4. 4,5. (b) *Esay* 53.5, 6,10. *Phil:* 2.8. *Heb:* 2.10. *Luk:* 24.46.

Q. Christ was content to doe all this.
3. What lastly did God for him upon the performance thereof?

A. He highly exalted him above every name, and anointed him with the oile of gladnesse above his fellowes; thereby testifying, that he is well pleased and satisfied with Christs performances for us. *Phil:* 2.9. *Heb:* 1.3,4,5,9. *Psal:* 45.7. *Esay* 53.12. 1 *Tim:* 3.16.

Q. What have we to consider in this worke of *God* towards mankind?

A. His sweet and unspeakable *love*; that when it was not in the power of any creature to devise a way, he provided a price out of his *own* store to redeeme us. *Esay* 59.6. *Eph:* 3.10,18. 2 *Cor:* 5.19. to Himselfe, &c.

Q. Why did God thus *article* with Christ our Head?

A. It is for our consolation and assurance that God doth capitulate with Christ our Head, in *the name of the Elect*; because now all is *sure*, God cannot breake with his own Son. 2 *Cor:* 1.20,21. *Gal:* 3. 16. *Ephes:* 1. 3. *Ioh:* 20. 17. [He is first Christs Father, and then ours, 1 *Pet:* 1.21.

Ioh:

Ioh: 16.10. Christ will see the Covenant performed on both parts, *viz*: all that *God promiseth* to us, shall be made good to us; and *all that man ought* to doe, he hath done for us, and in us; our righteousnesse is placed in the person of Christ, and so it is in a safe hand, where we shall be sure to find, and have it, when we have most need of it. Our righteousnesse is not in our owne keeping, as it was in the first Covenant.

CAP. VIII.

Of Christ offered to Sinners, as yet unconverted; and of the ground of a Sinners going to Christ.

Q. WEE have seen the *promises* made to Christ the Mediator. What is the *third gratious* Act of God the Father in this New Covenant? 3.

A. The Lord offereth Christ to all sinners; and *with him*, all things that pertain to life and godlinesse. 2 *Pet*: 1. 3. *Rom*: 8.32. *Luk*:24.44. *Mark*:16.15.

Q. Shew particularly what *promises* God hath made to *mankind*, in and with his Sonne Jesus Christ? *Of Gods promises to mankind.*

A. Some belong to sinners that be as

yet out of Christ; that so of *unbelievers*, they may be made believers. And some be peculiar to them that doe *embrace* Christ, [and be in covenant with him.]

Q. Are there any promises made to a man *not yet* in the state of Grace, to unbeliever?

God considers not what thou hast beene heretofore; Come in now, embrace Christ and live.

A. Yes: Christ, with all his riches and promises, is *offered* to poore sinners, of what sort soever theybe, absolutely, without any former condition in themselves; & freely, for just nothing. [Any that will may take him.] *Esay* 55. 8. *Rev:*22.17. *Luk:*14.16,21,23. *Joh:*7.37. *Esay* 61.1,3. *Ezek:*16.6. Buy without money, &c.

Q. Are such invited to take Christ, as have *nothing* in them but sinne and wretchednesse? May they *meddle* with Christ?

A. Yes: And he is fittest for Christ, that doth *most loath* himselfe, and seeth least goodnesse in himselfe. *Mat:*9.13. *Luk:*18.9,11,13,21.

Q. Declare that more largely.

A. All that come to Christ, must come with an heart (*a*) *emptied* of all conceits of goodnesse; having a vile esteeme, not onely of their sinnes, but of their best righteousnesse (*b*) and moralities, and performances of their unregenerate time.

(*a*)

(*a*) *Phil:*3.4,6,8. *Luk:*1.53. *Mat:*19,20,21. *Math:*13. 44. (*b*) *Math:* 3.9. *Eſa:*64.6. *Rom:*7.9,18. *Jer:*9.26. *Rom:*2.28.

Q. Some ſinners be more notorious then others: May all come to Chriſt?

A. Yes; every one that is *weary* of his ſins, and willing to be friends with God. [No mans ſinnes doe ſhut him out from Chriſt: Chriſt calleth ſinners, the Devill maketh ſinne to be a barre to ſhut out a ſinner from coming to Chriſt.] *Mat:*11. 28. *Luk:*15.2,7,21,22. *Eſa:*55.7,8.

Q. Upon what grounds may a ſinner be bold to goe to Chriſt to find mercy?

A. God doth not only *offer* Chriſt, with all his merits, but alſo (*a*) inviteth, and (*b*) beſeecheth, and (*c*) commands thee to believe; (*d*) promiſing that he will not reject thee, whatever thou *haſt beene heretofore.* (*a*) *Mat:* 11. 28. (*b*) 2 *Cor:* 5.20. (*c*) 1 *Joh:*3.23. *Luk:*14.23. (*d*) *Joh:*6.37. *Luk:*15.19,20. [This is the *key* of the Goſpell to let ſinners into Chriſt; to make a believer of an unbeliever: It is a cable caſt out to us, whereby to pluck our ſelves to ſhore, as men doe that are fallen into the water.] 1. 2. 3. 4.

Q. What is the poor ſinners *duty* now?

A. To take Chriſt thus offered, and

preſſed upon him by God: But if thou reject him, thou doſt juſtly periſh: [Thou muſt accept Chriſt for thy Lord and Saviour.] *Ioh*:16.8,9. *Luk*:14.18,24.

Q. O but what comfort hath the ſoule to goe to God, till we *know* our ſelves to be in Chriſt, and in the ſtate of Grace?

A. Promiſes are not offered to believers onely, but laid as the *foundations* of Faith: we goe to God, not *from* being pardoned, but *to* be pardoned; not *from* aſſurance, but *for* aſſurance: And for your ſo doing, you have grounds and comfort enough in Gods *promiſes*, and Chriſts *call*: *Thy aſſurance* is not the ground of thy going to God, but *Gods invitation*, and *promiſes*, *Rom*:10.12. *Mark*:16.15. *Eph*:1.13. *Heb*:11.6. The ſad ſoul, though he goe to God trembling, yet he goes believingly: It is faith that ſends the ſoul a begging unto God.

Q. All that ſeem to fly to Chriſt, doe not accept of him aright: How may I know that I doe it aright?

A. As the Wife takes the Husband to be her *head*, to *ſtick* to him, to *obey* him: ſo muſt thou take Chriſt to be thy head and husband, thy King and Saviour, upon any tearmes:

tearmes: [If thou canſt ſay, I will have Chriſt what ere it coſt me, that is a true accepting of Chriſt.] *Luk:* 14. 28, 33. *Luk:* 16. 13. *Mat:* 10. 37. [This is the whole nature of faith, to *know* him, to *accept* him for our Lord and Saviour, and to *reſt* on him. *Eph:* 1. 13.] *What Faith is.*

Q. What followes hereof?

A. By this we have an entrance and right unto all the promiſes made to the Elect in Chriſt. 1 *Pet:* 1. 21. *Eph:* 2. 18. 2 *Pet:* 1. 11.

CAP. IX.

Of Gods promiſes to them that actually embrace Chriſt: of the Bleſſings of the Covenant.

Q. *VNbelievers* have promiſe of *acceptance*, if they will come in and ſubmit to Chriſt: What are the promiſes made to them that doe *believe*?

A. They be of *three* ſorts: 1. Spirituall: 2. Temporall: 3. Eternall. [Spirituall promiſes may be reduced to two heads: for either they concerne *remiſſion* of ſins, or our ſanctification, and perſeverance in grace.]

1. *Sort are ſpirituall promiſes.*

Q. What promiſe of *mercy* hath God made to them that believe?

A. God hath ſaid, their ſins and iniquities will I remember no more; they are paſſed from death to life, and ſhall not come into condemnation. *Heb*:10.17. *Joh*:5.24. *Rom*:8.1. *Act*:13.38,39. *Mic*:7.18,19. *Exod*:34.6,7. *Joh*:3 16.

Q. Touching *ſanctification*; What promiſe hath God made in the Goſpell?

A. God hath promiſed to teach us effectually; to write his Law in our hearts; to cauſe us to love him, and not to depart from him. [God hath promiſed to work our works in us, elſe this Covenant alſo would not be *ſure* to us. God doth not *onely keepe* faith and covenant with us on *his owne part*, but he doth alſo *forgive* our failings and unfaithfulneſſe, and *cauſeth* us to keep covenant with him. *Heb*:8.10, 11. *Jer*:32.38,40. *Eſa*:26.12. *Hoſ*:2.19. *Deut*:30.6. *Act*:5.31.2 *Tim*:2.13. *Rom*:3.3.

Theſe are better promiſes then were in the firſt Covenant.

Q. Doe theſe promiſes belong to *all degrees* of believers?

A. Yes; to the *weake*, and to them that be caſt downe, as well as to them that be *ſtrong* in faith, and free from doubtings. *Mat*:12.20. *Mat*:14.31.

Q. Shew particularly what promiſes God

God hath made to the *weake* Chriſtian, to one that is a beginner.

A. Firſt, there is a promiſe of acceptance; God will accept and cheriſh the very firſt motions, deſires, and weakeſt performances of the honeſt heart. *Luk:*15.20. 2 *Chron:*6.8. *Gen:*22.16. with *Heb:*11.17. *Eſa:*42.3. 2 *Chron:*19.3. particularly for prayer. *Eſa:*65.24. for almes. 2 *Cor:*8.12. 1. *To the weake.*

Q. What other promiſe is there for *weake* Chriſtians?

A. Secondly, there is a promiſe of perſeverance; their faith ſhall never finally faile, but they are kept by the power of God unto ſalvation. 1 *Joh:*3.9. *Luk:*22.32. *Joh:*10.28,29. 1 *Pet:*1.5. *Zac:*12.8. *Eſa:*40.29. 1 *Theſſ:*5.24. *Jud:*v.1. 2. *To the doubting.*

Q. What promiſe is made to the *doubting* and diſtreſſed Chriſtian, diſquieted about his ſpirituall eſtate?

A. God will *heale* the broken hearted, *heare* their prayers, and *ſuſtaine* them with his grace. [The *ſanctifying* ſpirit in thee is Gods witneſſe that thou art his.] *Eſa:*61.3. *Eſa:*50.10. *Jam:*5.13. 1 *Cor:*10.13. *Iob* 13.15,16. *Eſa:*57.19,20. *Mat:*5.4. *Pſal:*51.8. *Pſal:*77.

Q. What promiſe is there for them that be tempted by Satan?

A.

3. *To the tempted.*

A. Greater is he that is in us, and with us, then he that is *againſt* us; and he will tread Satan under our feet. 1 *Joh:* 4. 4. *Rom:* 16. 20. *Rev:* 12. 10, 11, 14, 16. *Math:* 16. 18. 2 *Cor:* 12. 9. *Jam:* 4. 7, 8. *Heb:* 4. 15, 16.

Q. What promiſe is there to a *backſlider* that is returning?

4. *To the lapſed.*

A. God will heal their back-ſlidings, and his anger ſhall be turned away from them. *Hoſ:* 14. 1, 4. *Jer:* 3. 1, 12. *Jer:* 31. 18, 20, 22. *Ezek:* 18. 28, 30. *Luk:* 22 32. *Eſa:* 55. 7.

Q. What promiſes are made to them that *long* for grace, and for the favour of God?

5. *To the hungry ſoule.*

A. God will *ſatisfie* their deſires, and ſpeake peace to their ſoules: [He will be found of them. The ſpirit is compared to water; 1. For its *refreſhing* the weary. 2. For its *clenſing* of the filthy. 3. For its *fruitfulneſſe*, making the barren to bring forth good fruit.] *Mat:* 5. 6. *Luk:* 11. 13. *Eſa:* 44. 3. *Eſa:* 65. 13. *Prov:* 2. 25.

Second ſort of promiſes.

Q. What *temporall* promiſes, concerning this life, hath God made to us in Chriſt?

A. He will give us all *needfull* (*a*) bleſſings, and turne (*b*) all *hurtfull* things to our good. (*a*) *Mat:* 6. 26, 32. *Pſ:* 84. 11. *Eſ:* 43. 2. *Gen:* 15. 1. (*b*) *Rom:* 8. 28, 35, 37. 1 *Cor.* 3. 21, 22.

Q.

Third ſort of promiſes.

Q. What promiſes concerning the life to come hath God given us?

A. It is his good pleaſure to give us his Kingdome, *Luk*:12.32. *Joh*:12.26. *Joh*:17. 24. [All theſe things doth *God promiſe with* his Sonne; ſaying, Take him; *this I will doe* for you, I will forgive your ſins, and give you peace: if any thirſt, I will fil him with good things, &c. And becauſe all this ſhall be ſure to you, I will frame your hearts to love me; I will be your teacher; you ſhall be able to diſcern betweene pretious and vile; when you fall, I will not ſuffer you to fall away: I will heare your prayers, I will give you victory over Satan, and after all I will bring you to glory. This portion you ſhall have with my Chriſt.]

Q. How doth God confirme all theſe promiſes to us? In whom are they ſure?

A. In Chriſt, the *foundation* of the New Covenant; to whom God hath ſworne, and will not repent. 2 *Cor*:1.20. *Heb*:7. 19,21,22. *Heb*:6. 13,17,18,19. *Tit*:1.2. 2 *Tim*:1.1.

CAP.

CAP. X.

Of Christ the Mediator of the New Testament; and first of his wonderfull person, *God and man, and the Benefits flowing from that personall union.*

YOu have seene what God hath done for us, *viz. given* his Son; *offered* him to sinners, with rich and large promises to them that receive him. The *second party in the New Covenant* is Christ the Mediator. Of this Mediator we are to consider two things: 1. His person. 2. His undertaking and office.

The second party in the New Covenant.

Q. All the promises of God have their Yea and Amen in Christ: Who is Christ?

A. Jesus Christ is the (*a*) *eternall* Son of God, of the same (*b*) substance with the Father, God from everlasting; (*c*) who in the fulnesse of time tooke on him our nature; (*d*) so that he is true God and true man in one person. (*a*) *Mat:* 16. 16. (*b*) *Heb:* 1. 3. *Ioh:* 1. 1, 3. *Ioh:* 10. 30. *Rev:* 1. 8. *Esay* 9. 6. *Ioh:* 5. 18. *Phil:* 2. 6. (*c*) *Gal:* 4. 4, 5. (*d*) *Rom:* 1. 3. *Rom:* 9. 5. *Col:* 2. 9. *Mat:* 22. 43.

Q. Was it necessary that Christ our peace-

peace-maker ſhould be *man?*

A. Yes, for three reaſons. Firſt, becauſe he that redeemeth, and they that be redeemed, muſt be both of *one kind* and nature, that ſo Gods juſtice may accept him in our ſtead [a right to redeem; therefore Angels that fell are not ſaved, becauſe he took not their nature.] *Heb:*2.10, 11,14,16. *Ruth* 4.4,6. 1 *Cor:*15.20,21.

Q. Why ſecondly?

A. That he might be put under the Law, and die; the which *as God* he could not doe. [He was to pay our debt, and therefore to enter into our *bonds.*] *Heb:* 2.9,10,14. *Rev:*1.5. 1 *Pet:*2.24.

Q. Why thirdly?

A. That he might be a mercifull, and faithfull High Prieſt in things pertaining to God, to make reconciliation for the ſins of the people. *Heb:*2.17,18. *Heb:*4.15. *Heb:*5.2. Our Saviour was taken from among men, that he might have compaſſion on them that be tempted, and out of the way.

Q. Did Gods juſtice require him to death? was it neceſſary that Chriſt ſhould dye for us?

A. Yes; Sin calls for *death*, as for its wages; and he that will redeem a ſinner, muſt

muſt dye for him: [He muſt pay all our debt, and that is a price for a ſinner.] *Math*:26.39. *Rom*:8.32. *Heb*:9.12,22,26. 1 *Pet*:3.18.

Q. Why muſt the Mediator be alſo *God?*

A. 1. That he might be able to overcome death. *Act*:2.24. *Ioh*:10.18. *Col*:2.15.

Q. Why 2ly muſt the Mediator be God?

A. 2. To make his obedience and ſufferings *efficacious* and acceptable for us: All the Angels in Heaven, if they ſhould ſuffer in Hell for evermore, cannot ſatisfie for one ſoul. *Heb*:9.12,14. *Heb*.10.6,9. *Mic*:6.6,7. 1 *Pet*:1.18. *Pſal*:49.7,8. [No meer creature can ſtand before the wrath of God to overcome it; a finite creature cannot ſatisfie an infinite God.]

Q. Say the ſame againe in plainer tearmes.

A. All that Chriſt did and ſuffered is therefore *meritorious* and pretious, becauſe it was the ſuffering and obedience of one that is God: [The bloud of God, the righteouſneſſe of God.] *Acts*,20.28. 1 *Cor*:2.8. 2 *Cor*:5.21. *Rom*:3.22.

Q. How can that be, ſeeing God cannot ſuffer, nor yet be obedient to any, there

there being none greater then God?

A. It is so; because God and man be one *person:* his humane nature is united to the *person* of God; by reason of which personall union, that which is *proper* to the *humane nature*, is applyed to *whole* Christ, [to the man Christ Jesus.] *Luk:* 1.43. *Ioh:* 8.58. *Ioh:* 3.13.

Q. Then Jesus Christ the Son of God, and the Son of *Mary*, are not *two persons*, but two *Natures* in one person.

A. It is true; for the humane nature was taken into the subsistence of the second person in the Blessed Trinity, being from his conception prevented from a personall subsisting of it selfe, like other men. God took man into himselfe, and joined it to himself; and so God and man be one Christ.] *Luk:* 1.35. *Heb:* 2.16. *Ioh:* 1.14. *Ioh:* 17.21,22. [Man and Wife be one by *civill* bonds, yet not one person; Christ and we are one by *spirituall* bonds, yet not one person; but God and man be *one person* of Christ. *Mat:* 1.23. *Emmanuel.*

Q. Why must the Mediator be God and Man in one person?

A. He must be *man*, that he might *dye*; and he must be *God*, that he might be able to *overcome death*; and he must be *both* in one person,

person, that the sufferings in the humane nature, might have worthinesse and merit to save us. 1 *Pet*:1.19. *Esa*:53.10,11.

Q. You see that the worthinesse of Christs sufferings depends on that blessed *union* of man to the Godhead: What other benefit flowes from thence?

A. From that *personall* union are communicated to us all the graces and priviledges which we doe enjoy, or looke for hereafter. [All our riches and happinesse is first in Christ our head, and from Christ to us.] *Eph*:1. 3,4. 1 *Cor*:3.22,23. *Ioh*:17. 21, 22,23. *Ioh*: 15. 9. *Ioh*: 1. 16. *Col*:1. 13,15,17,19. *Rom*:8. 11,17. [All things are ours; because we are knit to Christ: and Christ is Gods: from that blessed and glorious Head of ours that dwels in the glorious Godhead; from thence descends all grace to the brethren. God *is first the Father* of Christ, then *our Father*. Christ is that *Iacobs* Ladder, that joynes Heaven and Earth together. *Ioh*: 1. 51. *Ioh*:20.17.]

Q. Is it not a great comfort that our Mediator is *our brother*, and also *one* with God?

A. It now is, and ever will be, an infinite contentment to the poore soule, to behold

behold our bleſſed Head and Mediator dwelling in thoſe everlaſting burnings, ſet in glory at Gods own right hand above all created natures: [From whence he now governes the Church, and will hereafter glorify it with his own glory.] *Eph*:1.21,22. *Rom*:8.34. We muſt look upon all things done to Chriſt, and by Chriſt, as a *common* perſon, and *head* of the Elect, uniting us unto God, communicating unto us all ſpirituall good things; triumphing over all the enemies of our ſalvation; preparing manſions for us againſt we die, and in the mean while making interceſſion for us, untill he hath brought us to the enjoyment of himſelfe in glory. *Ioh*:14.2. 1 *Cor*:3.23. *Ioh*:17.21, 22,24.

CAP. XI.

Of Chriſts Prieſtly office, and the parts thereof, viz. ſatisfaction and interceſſion.

HEE that ſhall bring ſinners to Heaven muſt doe three things. Firſt, he muſt make *ſatisfaction* to God for their ſinnes. Secondly, he muſt effectually *teach* them to know God. Thirdly, he muſt *rule*

and deliver them from all oppofite power. All this Chriſt doth undertake and performe in us and for us: And accordingly we are taught in Scripture, that he hath a threefold office; namely, 1. Of Prieſt, to make reconciliation, by the offering up of himſelfe to God for us. 2. Of a King, to conquer our enemies, and rule in our hearts. 3. Of a Prophet, to teach us the will of God.

Of Christs threefold office.

Q. What is Chriſts *Prieſtly* Office?

1. *Prieſtly.* A. Chriſts Prieſtly office is, to pacifie his Fathers wrath, and make an atonement for the ſins of the people, by the offering up of himſelf a ſacrifice for ſin. *Heb*:5.1. *Heb*:2.17. *Levit*:5.17,18. *Num*: 16. 47. *Heb*:9.26.

Q. What be the *parts* of Chriſts Prieſtly office?

A. Two, namely, to make { 1 Satisfaction } for the { 2 Interceſſion } people.

[And ſo was the Office of *Aaron*, and the Prieſts, to be mediators between God and man; and to make atonement for the ſins of the people, and to pray for them. *Heb*. 9.7. *Heb*:5.1.]

Q.

Of Christs satisfaction.

Q. We have offended and wronged God: Did Christ make any *reall* satisfaction to God for the same?

A. Yes: He did not barely *intreat* for us, but he *paid* in such a price, and gave such contentment to Gods justice in our behalf, that the Lord doth smell a savour of rest to our soules. *Rom:*3.25,26. 1 *Tim:* 2.6. 1 *Pet:*1.19. with 1 *Ioh:*2.2. *Num:*19.9. with *Heb:*13.11,12. *Levit:*16.20.22. *Esay* 53. 5, 8. [Christ doth not barely intreat, but as an *advocate*, he pleads a *satisfaction* made: *Expiation* and *satisfaction* is the taking away of an offence, by doing or suffering something, by some worke or price which the party offended will accept of. As 2 *Sam:*21.3. 1 *Cor:*6.20. *Heb.* 9.12. *Philem.* v. 18.

Q. How did Christ make such *satisfaction* for us?

A. By the offering up of his body a sacrifice for sinne, according to the will of God, by which we are consecrated and reconciled to God for ever. [The Father craved no more but *once* offering for our *ransome.*] *Heb:*10.5, 9, 12. *Eph:*5.2. with *Gen:*8.21. *Rom:*8.34. Christs bloud is the price of soules.

Q. Is that a *true* & *full satisfaction* for sin?

A. Yes: Gods justice is no looser by pardoning sinne for Christs sake, seeing our sinnes are visited to the *full* upon Christ our surety; there is man for man, soule for soule; the pretious death of his righteous Son, instead of a sinfull creature. 1 *Pet*:3.18. 1 *Ioh*: 17.9. *Ioh*: 11.50. *Rom*: 8. 32. [Gods justice is better contented in Christs sufferings for a time, then in the creatures for evermore; and for the sinnes of the Elect, then for the sinnes of the damned.]

In Hell there is suffering enough, but no satisfaction; the debt is never paid.

Q. If God be satisfied, then we are discharged from the curse of the Law, and all our debt to Gods justice.

A. We are so: because Christ our surety hath fully *answered* the Law for us; so that nothing remaines to be charged on us. *Gal*:3.10,13. *Rom*:8.33,34.

Q. But how did Christ answer the Law for us?

A. By (*a*) bearing all that *punishment* which is due to breakers of Gods Law; and by (*b*) fulfilling all that *obedience* which it requireth of us. (*a*) *Phil*:2.8. *Rom*:5.19. (*b*) *Mat*:5.17. *Ioh*:8.29. *Mat*:3.15. *Rom*:8.3. We that are sinners stand bound to God in a *double* debt. 1. Of satisfaction for sins past. 2. Of obedience for time coming:

coming: This the Law requireth of us, and thus much Christ hath performed for us.

Q. What is the second part of Christs *Priestly* office?

A. To make *intercession* for us. *Rom:*8. 34. *Heb:*7.25. *Of Christs intercession.*

Q. What *meane* you by Christs intercession?

A. Christ stands between God and us; he *presents* us and our prayers to God, and *pleads* his merits for our acceptance. [Christ *appears in the presence* of God for us, as the high Priests did with the names of the twelve Tribes, in the Holy of Holies.] *Heb:*9.24. 1 *Joh:*2.1. *Rev:*8. 2,3. *Exod:* 28. 28,29,38.

Q. What then be the *parts* of Christs *intercession?*

A. They be two. 1. To present and *tender* to his Father his own bloud, which he shed for our sins: And 2ly, To make requests for us. Thus did the high Priest, (who was a Type of Christ) enter into the Holy of Holies [which was a figure of Heaven] with the *bloud* of a Bullock, and a Goat, [which did signifie Christs bloud] and with *Incense*: [which did signifie his prayers for the people.] Thus did

the High Priest when he went into the Holy of Holies, to make atonement and reconciliation for the people. *Lev:*16.5, 12,13,14,15,16,19. And *thus* doth Christ our High Priest for us now in Heaven. *Rev:*8.2,3. *Heb:*9.12,23,24. Christ carried his own bloud into Heaven.

Q. What is the effect and fruit of this part of Christs Priestly office?

1 Pet: 2.5. Heb. 7.25. Heb. 9.14. *A.* By this applying and pleading of his sacrifice for us, both our persons, and our services are accepted with God. *Exod:*28.38.

Q. What followes of all this?

A. Therefore we must go to God only by Christ, and not by any Creature, Saint, or Angell: 'Tis Christs office, not *theirs*, to appeare in our behalfe before God. *Heb:*4.14,16. with *Heb:*5.4,5.

Q. How doth it appeare that he is a Priest to you?

A. Because he gives me peace of conscience in his bloud, and hath made me a Priest, to offer up spirituall sacrifices to God by him. *Rev:*1.6. 1 *Pet:*2.5. *Rom:* 12. 1.

CAP.

CAP. XII.

Of Christs { *Kingly, or Ruling office.*
Propheticall, and Teaching office.

ALL the Benefits obtained by Christs *Prieſtly office*, are conveyed unto us by his Kingly and Propheticall office.

Q. Is Christ the King of the Church? 2. *Of Christs Kingly office.*

A. Yes: Christ is the only King over the Church: It is ſuch an Honour, that God thinkes it fit for none but his Son: *Heb:*1.8,9. *Col:*1.15,18. Christ is the firſt borne of every Creature; He is the Head and Husband of the Church, and therefore he alone is fit, he alone is able to gather a Church, to rule his Church, and to deliver it from thoſe mighty Principalities and Powers which fight againſt our ſoules. *Mat:*2.2. *Rev:*19.16. 1 *Tim:* 6.15. *Rev:* 15.3.

Q. What *kind* of Kingdome, or dominion hath Christ over the Church?

A. It is not of this world, nor like the Kingdomes of earth: But it is a *ſpirituall* Kingdome, ordering the buſineſſe of the ſoule, and the affaires of Heaven. *Col:*1.

13. *Rev:* 1.18. *Rev:* 3.7. All things belonging to it are ſpirituall; the *Means* of gathering and governing it, are ſpirituall; the *weapons* of our warfare, are ſpirituall; the *bleſſings* and priviledges, are ſpirituall; the *enemies* of it, are ſpirituall, &c.

Q. What be the *parts* of this ſpirituall Kingly office of Chriſt?

1. A. They be foure. 1. To deliver us out of the hands of our ſpirituall enemies; to turn us from darkneſs to light, and from the power of Satan unto God, and ſo to tranſlate us into the Kingdome of Jeſus Chriſt, *Act:* 26.18. *Col:* 1.13. *Luk:* 1.74.

Q. What be thoſe ſpirituall enemies out of whoſe hands Chriſt doth deliver us?

A. Foure. 1. (*a*) Sinne. 2. (*b*) Satan. 3. (*c*) The curſe of the Law. And Laſtly, (*d*) Death: All theſe be enemies to our ſalvation, and over them all Chriſt doth give us the victory: (*a*) 1 *Pet:* 4.2. 1 *Joh:* 3.8. *Mat:* 12.20. *Rom:* 6.7. (*b*) *Rom:* 16.20. 1 *Joh:* 4.4. (*c*) *Rom:* 7.1,4. *Rom:* 8.33. (*d*) 1 *Cor:* 15.55,57.

Q. What is the ſecond *part* of Chriſts Kingly office?

2. A. To give us Laws and Rules to order and govern us (being thus gathered)

in

in the waies of Truth and righteousnesse. *Esa*:9.6,7. *Gal*:6.16. *Mat*:28.20.

Q. Then they wrong Christ in his Kingly office, that challenge a power over the conscience, to *bind* it with sin, or duty?

A. They doe so; because it is Christs prerogative to give Lawes to the conscience. *Esa*:33.22. *Mat*:23.8,10. *Jam*:4.12. Men may order the *outward* man by their Lawes, but the conscience is Christs *peculiar*, they may not meddle with that, to bind where Christ hath set us free; And where Christ hath bound, no man can set us free. 1 *Cor*:7.24. 2 *Cor*:11.20. *Gal*:5.1. Col:2. 18, 21, 22.

Q. What is the third *part* of Christs Kingly office?

A. To subdue our lusts; to rule in our hearts by his Word and Spirit, and to keep us in obedience to his Lawes. *Psal*: 110.2,3. *Psal*:45.5. 2 *Cor*:10.4,5. *Luk*:19. 14,27. *Ezek*:34.23,24. 3.

Q. What is the fourth *part* of Christs Kingly office?

A. To defend and preserve us amidst all tentations, unto his Kingdome of glory. Christ doth take order with the Enemies of his Church and Kingdome; he discovers and confounds their plots and devices; 4.

vices; He restraines their rage, and sets bounds to their malice, & at last he casteth them into the lake that burneth with fire and brimstone. *Rev:*2.10. *Luk:*18.7,8. *Esa:*43.2. *Amos* 9.9. *Ezra* 6.8,11,22. *Esth:* 3.8,13. with *Esth:*6.1,6. with *Esth:*8.5,8, 11. with *Esth:*9.1,22. *Rev:*19.20.

Q. By what *means* doth Christ gather him a Kingdome, and carry on the Government thereof?

A. (*a*)Not by the arm of flesh, (*b*) but by spirituall weapons, *viz.* His Word, Sacraments, and the exercise of the keyes, (which we call discipline) (*a*) 2 *Cor:* 10.4. *Esa:*11.4. *Eph:*6.11,12. (*b*) *Joh:* 20.23. *Mat:*18,17,18.

Q. Then it is not *lawfull* for Christians, by force of Armes, to erect Christs Kingdome? much lesse is it lawfull for Christian people to rise up against civill Magistrates, for the Cause and Kingdome of Jesus Christ?

A. It is utterly unlawfull, (*a*) because Christs Kingdome is not of this world, & therefore his servants may not fight: (*b*) Christs Spirituall Kingdome does not overthrow *Cesars* temporall power, and therefore Christ hath commanded all humble subjection to all civill Powers.

(*a*)

(a) *Joh*:18.36. *Mat*:26.52. (b) *Mat*:22.21, *Rom*:13.1,2,4,7. *Tit*:3.1. *Act*:23.5. 1 *Pet*: 2.13,15,16. It is a *singular* wickedneſſe, to make Chriſts Name and Goſpell a pretence to *ſhake off* Temporall authority, or to make it a *Condition* of our yeilding civill obedience unto them.

Q. How ſhall I *know* that Chriſt is a *King* to me?

A. By two things. 1. By the obedience I yeild to his Lawes. *Joh*: 15.14.

Q. How ſecondly?

A. By the victory he gives me over my ſinnes: if *ſinne* reigne in us, Chriſt is not King. [Chriſt ſets up his Word in our hearts; he makes us a willing and obedient people; the luſts, and priciples, and maximes of the World rule not in us.] *Pſal*:110.3. 1 *Pet*:2.9. *Col*:1.13.

Q. Chriſt is the *great Prophet* of the Church, to teach, inſtruct, exhort, and comfort his people. *Joh*:1.9. *Joh*:6.45. What be the *parts* of Chriſts Prophetieall Office? *Of Chriſts Propheticall office.*

A. Two: 1. To reveale his Father, and make known his will to us. *Joh*:1.18 *Luk*: 1.78,79. *Eph*:3.9. *Deut*:18.15. with *Ioh*: 10.3,9,11. 1 *Cor*:1.21.

Q. What is the ſecond part of Chriſts teaching

teaching office?

A. Effectually to perswade the heart to receive the Doctrine taught; [to open their eyes, unstop their eares, and cause their heart to attend.] *Esay* 35.4,5. *Joh:* 6.45. *Act:*16.14. *Rev:*3.18. Christ does not onely hold forth the light, but he gives us *eyes* to see it.

Q. Be there not other Prophets and Teachers of the Church?

A. Yes; Christ useth the Ministry of men, but all the *efficacy and power* of their teaching is from God. 1 *Cor:*3.7. *Mat:* 11.25,26,27. *Mat:*13.13. 2 *Cor:*3.3. *Gal:* 2.8. 2 *Cor:*4.6,7.

Q. How shall I know that I am *taught* of God?

A. When the Word which we heare is followed by us, and obeyed: [elfe thou hast heard a *meer* man; man may *teach* you to know the *definitions* of faith, of sin, of repentance,&c: but Christ alone teacheth you to *believe and repent*; Christ giveth the discerning, the tast to judge betweene things that differ.] 2 *Cor:*10.5. *Joh:*10.4, 5, 27.

CAP.

CAP. XIII.

Of Man to be reconciled to God in the New Covenant; Man is the third party in the Covenant of Grace.

GOD hath give i his Son to be a *Covenant* of the people, (*Esay* 42. 6.) Made ſure *promiſes* to him, &c. And Chriſt thus brought into the world, furniſhed with grace and power, *is offered* to ſinners, with large *promiſes* to them that receive him. It followes to be conſidered. *The third party in the New Covenant.*

Q. To whom doe thoſe *promiſes* of life and ſalvation belong? Who may take comfort in them?

A. Onely they that be in covenant with God. *Eph:* 2. 12.

Q. When is the ſoule in *covenant* with God?

A. When the heart conſents to take Chriſt as he is offered to us in all his Offices; reſigning up, & engaging our ſelves to be wholly his: [God takes *us* for his people, *we* take him to be *our God.*] *Deut:* 26.17,18. *Jer:* 30.21,22. *Gen:* 15.1,6. *Zach:* 13.9. *Joh:* 1.12. The ſoule does not miſlike the perſon, nor the Portion, nor the tearmes

tearmes on which Christ is offered to us. The believer takes Christ for his Saviour, for his Teacher, for his Lord and Ruler.

Q. What manner of *persons* are in covenant with God?

A. Such as *believe* the Gospell, *repent* of their sinnes, and *walke uprightly* before God. *Gen*: 17.1. *Mat*: 1.15. *Acts* 20.21. These *three* things are required of all that be in Covenant with God.

1. *Of Faith.*

Q. What is the *nature*, and *proper act* of faith?

A. It is a grace, whereby we do *acknowledge* and *accept* of Christ for our Lord and Saviour, and *rest* on him alone for salvation. [Or it is a grace, whereby the soule doth rest and rely on the promise of life and salvation, made in Christ Jesus.] *Eph*: 1.12,13. *Rom*: 10.14. *Rom*: 15.12. *Tit*: 1.1,2. *Psal*: 2.12. *Psal*: 18.2. [Trust hath for its *object*, the promises of God; and it is not *every promise* that is the object of faith, as it justifyeth, but the promise of life only: *Christ* is the proper *object* of faith *as it justifieth*, and *trusting* is the proper *act* of faith. To seek, and thirst after Christ, and rest on him, that is Faith.] *Heb*: 10.38.

Q. Many say they trust on Christ, and yet

yet deceive themſelves: Shew ſome *ſignes* of true faith.

A. There be *three* ſignes of true faith. 1. 1. It makes me to ſtrive againſt unbelief, and all other luſts; purging the heart, and working out the filthineſſe of it, as a ſpring doth the mire and dirt that is caſt into it: [or as the ſtomack expels poyſon] *faith* and *luſts* cannot lodge and dwell together. *Mar*:9.24. *Heb*:10.38. *Acts* 15.9.

Q. What is a ſecond ſign of true faith? What gratious affections doe ſhew true faith? 2.

A. True faith makes us to prize Jeſus Chriſt above all things; the ſoul will ſell all gladly, and part with any content for Chriſts ſake. *Mat*:13.44. *Pſal*:45.10. *Heb*:11.24,25. *Gen*:22.12. *Heb*:11.8.

Q. How, thirdly, may true faith be knowne? 3.

A. Becauſe it is not a dead faith, but it *worketh by love*, that is, whatſoever ſin we reſiſt, and whatſoever good thing we doe, we doe all out of a love to the Lord Jeſus: [We ſo love God, that we hate evill for Gods ſake.] *Gal*:5.6. *Iob* 21.16. *Iam*:2.17,18.

Q. What, ſecondly, muſt they doe that be, or would be in covenant with God? 2. *of Repentance.*

A.

A. They must *repent* of their sins, and change their lives. *Mat*:3.7,8. *Act*:2.38.

Q. Why must they also repent, that be, or would be in Covenant with God?

A. Because it is necessary that they that be in Covenant with God, must breake their league with every sin: *friendship* with God cannot stand with friendship with any sin. 2 *Cor*:6.17,18. *Jam*:4.4. 1 *Joh*:2.15.

Q. What is Repentance?

A. It is a grace of Gods Spirit, (*a*) whereby we are *grieved* for offending of God, (*b*) and doe *turne* from sin, (*c*) out of an inward and spirituall dislike and hatred of its filthinesse; (*a*) *Mat*:26.75. 2 *Cor*:7.10. (*b*) *Esay* 1.16,17. 2 *Pet*:2.22. 1 *Cor*:5.7. *Act*:3.19. *Ezek*:36.26,27,31. (*c*) *Esa*:33.22.

Q. What be the *parts* of repentance?

A. Two: *Mortification*, whereby we dye to sinne; and *vivification*, whereby we are quickned to a life of Grace. *Gal*: 5.24. 1 *Pet*:4.1,2,3. *Rom*:6.6,7. *Rom*:8.2,10,13. *Eph*:4.22,24. *Luk*:3.11.

Q. Then *prophane* persons, that be at some times grieved and ashamed for some sins, are not esteemed to repent, unlesse they be *renued* to a life of Grace?

A.

A. It is true; Becauſe their *ſorrow* for ſin is greater then their *conſcience* of ſin, and therefore it is but a fleſhly ſorrow. 1 *King*: 21.19,20,27. *Mat*:27.3,4,5. *Rev*:16.10,11. *Hoſ*:7.14. *Eſ*:58.5,6. *Jer*:8.5. *Ez*:36.15,31. the ſtone ſwets, but is not ſoft: So, &c.

Q. How then may I know my repentance to be true?

A. By three ſignes. 1. By the conſcience I make of ſinne for time to come. [True repentance begets tenderneſſe of conſcience.] 1 *Sam*:24.5. *Job* 34.31,32. *Hoſ*:14.2. 1.

Q. How Secondly?

A. It workes in my heart a ſecret antipathy and heart-riſing againſt all ſin, in whomſoever it is: thou their ſinnes doe not indanger my own ſalvation. [Nature doth abhor thoſe things that be contrary to it; as a Toad or Serpent: ſo doth our new and ſpirituall nature loath all ſin.] *Pſal*:119.136. *Act*:17.16. 2 *Pet*:2.8. 2.

Q. How, Laſtly, is true repentance knowne?

A. By the fruits of godly ſorrow, reckoned up by Saint *Paul*. 2 *Cor*:7.11. 3.

Q. What ſay you of confeſſion to a Prieſt, and ſatisfaction: Are not they parts of repentance?

A. No; we need not confeſſe all our ſinnes to men, and we cannot ſatisfie God by bearing penance: [Our ſinnes are not a jot better done away by performing all the penances in the world.]

CAP. XIV.

Of mans uprightneſſe before God.

Q. WHat, *thirdly*, is required of them that be in Covenant with God?

3. *Of new obedience.*

A. God requires that all ſuch as be in covenant with him, ſhould *walke* before him, and be upright or perfect. *Gen:*17.1.

Q. What is uprightneſſe or ſincerity?

A. Uprightneſſe is, when we ſtrive to walk in (*a*) all the Commandments and Ordinances of the Lord, blameleſſe; (*b*) ſo that our hearts ſhall not reproach us of any *unfaithfulneſſe*, from the leaſt to the greateſt of his Laws, (*a*) *Luk:*1.6. *Mat:*23.23. *Luk:*16.10. *Iam:*2.10. (*b*) *Pſal:*66.18. *Iob* 27.6. *Pſal:*50.16,17. 2 *Chron:*30.19,20.

Q. None can be *perfect* without ſin in this life: Whom doth the Goſpell account *perfect* before the Lord?

A.

A. Them that without guile and partiality doe apply themſelves to the whole will of God; that is, Hate all ſinne, and have reſpect to all Gods commandments. *Pſal:*119.6. *Pſal:*32.2. *Job* 1.1. *Gen:*6.9. *Num:*14.24. 1 *Chron:*12.33. *Jam:*4.8.

Q. What be the properties of this uprightneſſe of heart?

A. They be foure. It is expreſſed and known by, 1. *Truth* (*a*) in the inward parts. 2. By *ſoundneſſe* (*b*) of heart, without guile and doubling. 3. By the (*c*) *whole heart*, without dividing. 4. And by (*d*) *ſincerity*, without *mixture*; doing all things as in the ſight of God. (*a*) *Pſal:*51.6. *Joh:* 4.23. *Heb:*20.22. (*b*) *Pſal:*119.80. *Pſal:* 32.2. *Rev:*3.2. 1 *Tim:* 1.5. *Pſal:*12.2. (*c*) 1 *Sam:*12.24. 2 *King:*23.3. *Pſal:*119.2. *Hoſ:* 10.2. *Pſal:* 15.2. (*d*) 1 *Cor:* 5.8. 2 *Cor:* 1.12. *Mat:* 5.8. 2 *Cor:*2.17. The upright and ſincere Chriſtian is, 1. Really and in *Truth* ſuch as he ſeems to be. 2. He is *thorough* for God in all places, in all companies, in all buſineſſes. 3. His heart is not divided betweene God and Idols, betweene God and Men, betweene God, and credit, or profit, or any other creature. 4. He does not *mingle* falſe ends, or falſe motives, with Gods will and glory:

1. 2. 3. 4.

glory: He is not an eye-ſervant.

Q. What is the *benefit* and comfort of uprightneſſe before God?

A. God is pleaſed with them, and (*a*) takes delight in their perſons, and in all their ſervices, (*b*) accepting the will for the deed: (*a*) 1 *Chron*:29.17. *Prov*:11.20. *Heb*:11.5. 2 *Chron*:25.2,14. (*b*) *Gen*:22.16. 2 *Sam*:7.2. 2 *Cor*:8.12. 1 *King*:8.18.

Q. This Covenant with God, when is it broken?

A. It is not broken by *particular failings*, but by *unfaithfulneſſe*; that is, when the heart *departeth* from the Lord ſecretly or openly, chooſing and joyning it ſelfe to any creature, or goeth after any luſt. *Ez*: 14.7. *Heb*:3.12. *Deut*:29. 18. *Hoſ*:4.16, 17. *Ezek*:33.31. *Hoſ*:2.2. *Eſ*:66.3. 2 *Chron*. 15. with 2 *Chron*:16.7,10,12. 2 *Chron*:19.3.

Q. When is it kept?

A. When, though we faile in particulars of duty, yet the heart is not divorced from the Lord, but ſtill loveth, prizeth, and cleaveth to him above all things. *Pſal*.119.57. 2 *Chron*:25.17. *Ezra* 6. 21. *Jer*:30. 31,32.

Q. Why be theſe *Graces* required in Gods people? Why muſt they repent, and walk in new obedience?

A.

A. Becauſe God is an holy God, and therefore his people muſt be *holy*, and *ſevered* from the pollutions of the World. 1 *Pet*:1.15,16. *Act*:7.3. *Lev*:20.26. *Zach*: 14.20,21. 2 *Theſ*:2.13. [God receives none to *glory*, who are not firſt partakers of *Grace*.] *Heb*:12.14. *Mat*:23.25.

Q. Might not God as well bring us to Heaven without ſanctification; forgive our ſinnes, and no more adoe?

A. No: Becauſe Chriſt is unto us *ſanctification*, as well as *redemption*; that ſo he might deliver us from *all* the evill of ſin; that is, from the *power* of ſin, as well as from the *guilt* of ſin: Grace is no *burthen* to him that hath it; nay it is a greater mercy to bring us to Heaven, through ſanctification and adoption, making us his Sons, then abſolutely to forgive our ſins. [As it is a greater honour to be the Son of a King, then his favourite.] 1 *Cor*: 1.30. *Gal*:2.17,18.

Q. What followes of all this Doctrine of the New Covenant, as to the wicked?

A. It follows, That no wicked, graceleſſe, impenitent perſon, hath any thing to doe with the Covenant of Mercy and Peace. *Eſa*:4.3,4. *Mat*:7.23. 1 *Joh*:1.6. *Rom*:8.9. *Rev*:21.27.

Q. What comfort ariſeth hereof to the godly?

A. They are hereby aſſured, as by a witneſſe within themſelves, that God is their God, and they his children: [The heart *pondereth the promiſes*, and ſees himſelf taken into Chriſt, and his name written in Heaven.] 1 *Joh:* 5. 10. 2 *Pet:* 1. 10, 11. 2 *Cor:* 1. 22. [Theſe graces are not matter of *conjecture*, but of *experience and feeling*; they find that they obey Gods call, heare his voyce, believe, repent, &c. theſe Graces are as the ſeal *ſealed*; the Spirit of God is the ſeal *ſealing*, which makes that holy ſtampe and impreſſion on our hearts.]

Q. But my faith and graces be weak, and I often fall.

A. If they be *ſound, in truth* and ſincerity, it is enough: [Our graces doe not ſave us; 'tis Chriſt that ſaveth, who is made unto us righteouſneſſe, &c. 1 *Cor:* 1. 30. But theſe Graces evidence our Being in Chriſt, 2 *Cor:* 5. 17. and our future Glory, being made meet to be partakers of the inheritance of Saints in light. *Col:* 1. 12.

CAP.

CAP. XV.

Of the Articles of Faith.

IN expounding of the Articles of our Faith, I ſhall obſerve this method. 1. What it is that we doe believe. 2. Why and upon what grounds we doe believe it. 3. How a man may know, whether he doe believe it better then the Devils doe, which believe and Tremble.

Q. The Knowledge of God, and what we ought to believe, is taught in the Scripture, and more ſummarily in the Creed: What is the Creed?

A. It is a Forme of ſound and wholeſome words, teaching us what we muſt believe concerning God, and the Church of God. 2 *Tim:* 1.13.

Q. It is not then a prayer?

A. No; it doth not contain matter of *petition*, but of *profeſſion* of faith; as the geſture of ſtanding up doth alſo ſhew. It belongs to the Honour and Worſhip of God, that we make confeſſion of our Faith. *Rom:*10.9.

I believe in God.

Q. How many Gods be there?

A. Onely one God, distinct in three persons, *Deut:*6.4. *Es:*44.6. 1 *Joh:*5.7. *Mat:* 28.19. Unity in Trinity, and Trinity in Unity is to be worshipped and glorified.

Q. How be the Persons called?

A. God the Father, God the Son, and God the Holy Ghost. 2 *Cor:*13.14.

Q. Which of these three Persons is Jesus Christ?

A. The second and middle Person. *Ioh:* 16.28. *Eph:*1.3. *Ioh:*14.26. *Ioh:*15.26.

Q. What is God?

A. God is an (*a*) *eternall* Spirit, who (*b*) hath *his Being* of himselfe, and (*c*) giveth being to all things else; [and we must worship him in Spirit and in Truth.] (*a*) *Rev:*16.5. *Joh:*1.1,2. *Prov:*8.30. *Heb:*9.14. (*b*) *Ex:*3.14. *Ex:*6.3. (*c*) *Act:*17.25. *Joh:* 4.24. God hath a *Being*; he is a God by Nature, whether we thinke it or not. 2. His Being is of Himself. 3. And without beginning.

Q. When you say, God is a *Spirit*, What doe you meane?

A. I meane, that he is an immateriall, *immortall*

immortall ſubſtance, without *body, parts or paſſions*; not like to man, nor any thing made by art. *Act:* 17. 29. *Luk:* 24. 39. *Eſay* 31. 3. *Act:* 14. 15.

Q. What be the *properties* of Gods Nature, by which we may conceive of Him?

A. He is the immortall, eternall, inviſible, only wiſe God; the Lord God, Gratious and Mercifull, long-ſuffering, abundant in Goodneſſe and Truth, forgiving Iniquity, Tranſgreſſion and Sin; and that will by no means clear the guilty. [And ſuch an one we ſhall finde him to be.] 1 *Tim:* 1. 17. *Exod:* 34. 6, 7.

Q. Is it needfull to know theſe Properties to be in God?

A. Yes: We muſt have an aſſured knowledge that he is Almighty, perfectly good, the Fountaine of all Goodneſſe; elſe we ſhould not believe on him, nor feare him, nor love him, nor depend on him for good things. *Rom:* 10. 10, 14. *Heb:* 11. 6.

Q. What is it to *believe* in God?

A. To believe *God*, is, to believe that God is, and that he is true: But to *believe in God*, is, to reſt and relie on him for ſalvation, and for all things elſe that be good for me. *Jam:* 2. 19. *Eph:* 1. 13. *Eſa:* 26. 4.

Q.

Q. Why doe you say, *I believe in God?*

A. Becauſe a particular and *perſonall* faith is neceſſary unto ſalvation; every one muſt believe with his *own heart*, and confeſſe with his own mouth. *Rom:*10.9. *Act:*8.37.

Q. What then doth it import to believe in ſuch a God?

A. That God is all this to me, and my ſalvation. *Gen:*17.7. *Num:*14.17,18.

CAP. XVI.

Of Creation and Providence, and Gods Fatherhood and Power.

The Father Almighty.

Q. WHy is the *firſt* Perſon in the Trinity called Father?

A. Becauſe he is the Father of Chriſt, and *of all that* be Chriſts; and alſo becauſe he giveth *beginning* to all things elſe. *Heb:*1.5. *Eph:*1.3,17. *Eph:*3.14. 2 *Cor:*6.18. *Job* 1.6. *Joh:* 20.17.

Q. Why is he called Almighty?

A. Becauſe he can doe all that he will; nothing can hinder his Power; if he were not Almighty, He could not make the leaſt

leaſt graſſe or worme that is. *Rev:* 1. 8. *Jer:*32. 17,27. *Job* 9. 9,12.

Q. Declare more fully what you mean by Gods Almightineſſe.

A. I meane not, that God hath an *idle* power which he doth not exerciſe: but that all creatures be in his hand, and under his governance; that he ordereth and diſpoſeth all things by his unſearchable Wiſdome and Providence.

Maker of Heaven and Earth.

Q. What doe you underſtand by that?

A. I believe that God made all things, both viſible and inviſible, of nothing, in the ſpace of ſix daies. *Gen:*2.1. *Heb:*11.3. *Col:*1.16.

Q. The Heavens: What mean you by that?

A. That God made the Heavens, and the Hoaſt of them, and the Inhabitants of Heaven, that is, the Angels. *Col:* 1.16. *Joh:*1.3.

Q. Did God make the evill Angels too, that is, the Devils?

A. Yes: He made them *Angels of light*, but they by their fall made themſelves *Angels of darkneſſe*. *Jude verſ.*6. 2 *Pet:*2.4.

Mat:

Mat: 8. 29.

Q. God made the Earth, and all things therein: Did he make the hurtfull creatures?

A. God made all good; but their hurtfulneſſe is a part of the curſe that came in by ſin. *Gen:*3.17,18. *Rom:*8.20,22.

Q. Did God make all things, and ſo leave them?

A. No: He ſtill (*a*) upholdeth and preſerveth, governeth & diſpoſeth all things, both (*b*) great and ſmall, (*c*) caſuall and certaine, good and evill, by his juſt and wiſe providence. (*a*) *Joh:*5.17. *Act:*17. 28. *Heb:*1.3. (*b*) *Job* 38. 8,11,22,41. (*c*) *Mat:*10. 29,30,31. *Pſal:*19. 1,2. *Joſh:*10. 11,12,13. *Iob:*37.16,17. [The Kingdoms and wils of men, *Dan:*4.25.1 *King:*12.15. Raine and Drouth, Plenty and Dearth, *Am:*4.6,7. Health and ſickneſſe,1 *Sam:*2.6. Life and Death, *Dan:*5.23. *Pſal:*31.15. All are at his *command*, and doe happen by his *wiſe and juſt diſpoſing.*]

Q. Are the Devils alſo, and the evill wils and minds of men guided by God?

A. Yes: He ſets them all their bounds, & overruleth all their wickednes as ſhall ſerve moſt for his glory. [Yet God himſelfe remaines *Holy*, and *untoucht* of any evill.

evill.] *Act*:4.27,28. *Iob* 1.12. *Iob* 2.6. *Ioh*: 19.11. *Numb*:22.18,19. 2 *Sam*:16.11.

Q. What then doe you believe in this Article?

A. I believe that Almighty God, who is the Father of Jeſus Chriſt, the Maker and Diſpoſer of all things, is *my* Father, and *my* God; He is the God on whom I *depend* for ſalvation, and all things needfull for this life preſent. *Eſay* 54.4,5. *Pſal*: 100.3. *Eſay* 64.8,9. *Eſay* 46.4. *Eſay* 44. 24,26.

Q. How may it appeare that you indeed doe believe all this?

A. By three effects which follow this my beliefe. 1. It makes me ſubmit quietly to Gods will, in whatſoever *eſtate* I am; knowing that he is my Father. 2 *Sam*:15. 26. 2 *Sam*:16.10. 2 *King*:20.19. 1 *Pet*:4. 19. *Phil*:4.6,11,12. *Mat*:6.30,32. 1.

Q. What *ſecond* effect of this Faith?

A. This my faith *baniſheth* all baſe and falſe fears of men, upon aſſurance that I am *not left to the power* and *will* of any creature. *Eſay* 8.12. *Eſay* 51.12,13. *Ioh*:19. 10,11. *Mat*:26.53. 1 *Pet*:3.14,15. 2.

Q. How laſtly?

A. This faith makes me to *depend* on God, in his waies, for all things I need, with- 3.

without ſtepping out to any falſe and indirect means for help, [as to bribery, ſorcery, fraud, flattery, time-ſerving, lying, oppreſſion:] nor to make *fleſh* my arme. *Gen:* 20. 11, 16. *Jer:* 17. 5. 2 *Chron:* 16. 3,7,8,9,12. *Mat:* 4. 3,7. *Dan:* 3. 16, 17. *Eſa:* 28. 16.

CAP. XVII.

Of Faith in the Sonne of God.

And in Jeſus Chriſt.

Q. WHat is the ſubſtance of this Article?

A. To acknowledge Jeſus Chriſt, the Son of *Mary*, to be the Son of God, the Saviour of the World, the true Meſſiah that was to come. *Mat:* 16. 16, 17. *Joh:* 9. 35, 38.

Q. Why is Faith in the Sonne of God joyned to the former Article?

A. Becauſe it is neceſſary to ſalvation, to know God in Chriſt; &, out of Chriſt, no man knows God aright, *Joh:* 17. 3. *Joh:* 6. 29. *Ioh:* 8. 24. *Ioh:* 14. 1. [Whatſoever God is to his Church, he is it in Chriſt:] the Attributes of God are ſweetned unto

to us in Christ.

Q. What is Jesus Christ?

A. The eternall Sonne of God, both God and Man; God before all time, and Man in the fulnesse of time. *Col*:1.15,16. *Ioh*:8.57,58. *Rom*:1.3,4. *Col*:2.9.

Q. Why is he called Jesus?

A. Because he saveth his people from their sinnes. *Mat*:1.21. *Heb*:5.9.

Q. Why is he called Christ?

A. Because he is anoynted of the Father. *Act*:10. 38. *Ioh*:3.34.

Q. What doe you mean by this *anointing?*

A. It signifieth that Christ is *sealed, fitted, and furnished* with all Graces, Power, and abilities to save us. *Ioh*:10.36. *Ioh*:6. 27. *Esay* 42. 6. *Esay* 61.1. *Col*:1.19.

Q. Unto what *Offices* and *Workes* was Christ set apart, and fitted?

A. To a threefold office. First, To be a *Priest*, by the offering up of himselfe in death, to pacifie his Fathers wrath towards us. *Heb*:9.7,26. *Levit*:4.20. 1.

Q. To what second Office was he anointed?

A. To be a King of soules; to deliver his people from the power of Sinne and Satan, and to guide them, through all 2.

tempta-

temptations to Heaven. *Luk*:1.74. *Eph*:1. 21,22. 1 *Cor*:15.25.

Q. To what office elſe?

3. *A.* To be a Prophet, effectually to teach his Church. *Ioh*:6.45. *Ioh*:1.18. 2 *Cor*:3.3. *Luk*:4.18.

Q. God hath given theſe Offices to Chriſt, with intent to beſtow the benefit, fruit and profit of them upon his Elect: How doth it *appear* that Chriſt is a Chriſt to thee? or that Chriſt is thy Chriſt?

A triall whether we be Chriſtians.

A. Becauſe, in ſome meaſure, I am made partaker of Chriſts *anointing*, that is, of his fulneſſe I have received Grace to *know* him, to *conquer* my corruptions; and am willing to *ſacrifice* my deareſt contentments to his will; & am enabled, in ſome meaſure, to ſerve him acceptably. *Rom*:12. 1. 1 *Pet*:2.5. 1 *Ioh*:2.27. *Ier*:50.20.

His onely Son our Lord.

Q. Is Chriſt the only Son of God?

A. Chriſt is the *only* Son of God by *Nature*, that is, of the ſame ſubſtance and eſſence with the Father; we are the Sons of God by favour and *adoption*; [we are *not ſo born*, but by grace we are made partakers of that dignity to be the Sons of God.]

Ioh:

Joh: 10. 30. *Gal:* 3. 26. *Gal:* 4. 5.

Q. Why is he called our *Lord?*

A. Becauſe, having *bought* us, he hath a *propriety* in us, and *dominion* over us, as a Lord, to rule and command us; and none elſe hath power over us: [He is made both Lord and Chriſt, to rule all things of his Fathers Kingdome, both in Heaven and Earth.] 1 *Cor:*6.20. 1 *Cor:*7.23. *Luk:* 1.32,33. *Eſay* 9.7. *Eſay* 26.12,13. 2 *Pet:* 1.9. *Act:*10.36. 1 *Cor:*15.25,27.

Q. What doe you believe in this Article?

A. I believe that the eternall and *conſubſtantiall* Sonne of God, who is every way *fitted* and abled to ſave ſoules, is *my* Saviour; and that by him, delivering *me* from Sinne and Satan, I am become the Sonne of God. *Mat.* 16.16,17.

CAP. XVIII.

Of the Incarnation of the Son of God.

Which was conceived by the Holy Ghoſt.

THE conception of Chriſt ſtands in three things. 1. The *framing* his Body of the Virgin *Mary*. 2. The *ſeperating* of ori-

originall ſinne from it. 3. The *uniting* of that Nature to the Godhead in the inſtant of his conception.

Q. Chriſt is God *equall* with his Father from all Eternity: How came he to be Man?

A. In the fulneſſe of time he took fleſh of the Virgin *Mary*, and was born of her, as we be of our mothers; a perfect man, as we are: ſo that there is *true* God, and *perfect* man, in one perſon. *Ioh:*1.14. *Gal:*4.4. *Phil:*2.6,7. *Heb:*2.17. *Eſay* 7.14. *Ioh:*3.13. *Rom:*9.5.

Q. Why did he take mans nature on him?

A. That he might be put *under* the Law, to ſtand in our room; and in our nature, to ſatisfie for our ſinnes; [at his Incarnation he entred into our *bonds*; as being God, he could neither ſuffer death, nor be made obedient to the Law.] *Heb:*2.14. *Heb:*9. 22. *Heb:*10. 5,10.

Q. How was he conceived?

A. Not by the *power of nature*, as we are of two Parents, but by the power of the holy Ghoſt, which did frame his body of the ſubſtance of the Virgin *Mary*, and united it to the Godhead, *Luk:*1.35. *Ioh:*3.13. *Eph:*4.9.

Q.

Q. All that be born of women be ſinners: How came Chriſt to be conceived and borne *without* ſin?

A. Becauſe he was conceived by the power of the Holy Ghoſt, who did *ſeparate* originall ſinne from his nature. *Luk:*1.35. *that holy thing. Heb:*7.26. *Heb:*4.15.

Q. Why muſt Chriſt be without ſin?

A. Becauſe elſe he could not ſave ſinners, *Heb:*7.27,28. Elſe he muſt, like the High Prieſt, offer for his *own* ſins, as well as for the peoples.

Q. Why was he borne of a Virgin?

A. To anſwer the Propheſies; that hereby it might appeare, that he was the true Meſſias ſpoken of by the Prophets. *Eſay* 7.14. *Ier:*31.22. *Heb:*7.3.

Q. Why of that Virgin, of the ſtock of *David* and *Abraham?*

A. Becauſe the promiſed ſeed was to come out of the loynes of *Abraham:* [Salvation is of the Jewes.] *Gen:*12.3. *Gen:* 22.18. *Gal:*3.16. *Ioh:*4.22.

Q. What doe you believe in this Article?

A. That the eternall Son of God, *remaining* God, did take *my nature* on him, and in *that nature* did ſatisfie for my ſins: [In which, being now advanced to Gods

right hand, he doth execute, as *Mediator*, all things belonging to the Kingdome of God.]

Q. How doth the true beliefe of this Article affect our hearts?

A. In that wonderfull Person I *admire* Gods infinite wisedome and love, in contriving and working mans salvation: [As he is in himself a wonderfull Person, so he is to me: I look to the man that is Gods *fellow*, and dwels in the everlasting burnings.] *Eph:*3.8,9,10. *Zach:*13.7.

CAP. XIX.

Of Christs sufferings, and the vertue of them.

Suffered under Pontius Pilate.

Q. DID Christ suffer for himselfe?

A. No; He was no *debtor* to the Law; and therefore what he suffered was for *us*, and in our stead, as our surety. *Esay* 53.4,5,6. *Heb:*9.9. 1 *Pet:*3.18. 2 *Cor:* 5.21. *Heb:*7.22. *Mat:*3.14,15. *Dan:*9.26. *Rom:*4.25.

Q. What did Christ suffer in our stead?

A. The *whole* punishment due to our sinnes, the whole wrath of God in his soule

ſoule and body, which we ſhould have ſuffered. *Eſay* 53. 4, 10. *Mat:*26. 38,39. *Rev:*19.15. 1 *Pet:*2.24. *Pſal:*22.14. *Rom:* 8. 32.

Q. When did he ſuffer all theſe things?

A. Eſpecially in the *garden*, where he ſwet clots of bloud, before any hand was laid on him; and *on the Croſſe*, by the ſpace of ſix houres, *Luk:*22.43,44. *Mat:*27.46. *Pſal:*22.1,6. *Mar:*14.33,34. *Phil:*2.8. [So heavy was the wrath of God, that an Angell came to comfort him, yea he roared as a man forſaken, &c.]

Q. What is the *vertue* and *efficacy* of his ſufferings?

A. By his ſtripes we are healed. *Eſ:*53.5. *Heb:*9.14,26,28. *Col:*2.14. *Heb:*10.2,10, 12,14. [In him *we all died*, and were *condemned*, and his death tooke away our condemnation, 2 *Cor:*5.14.] *Rom:*8.3.

Q. For *whom* did Chriſt ſuffer all this?

A. For his *Body*, the Church: [Chriſts bloud is of *value* to ſave all men; but it was not *intended* for them that periſh: Chriſt ſtood not in their ſtead, for then they ſhould not dye themſelves.] *Eph:* 5. 25. *Joh:*10.15.

Q. How know you that you have a

part in Christs sufferings?

A. Because the life and power of sin is killed in me, and I now live to him that died for me. [Sinne is of all things most odious to me.] 2 *Cor*:5.15. *Rom*:6. 3,6. 1 *Ioh*:5.6. The *merit* of Christs death reacheth unto God, to satisfy and pacify him; and the *vertue* or *efficacy* of it reacheth to our soules, to mortify and kill sin in them. 1 *Pet*:4. 1,2.

Q. Who was *Pontius Pilate?*

A. The Roman Judge that condemned him, because he said that he was the Son of God, the King of Israel. *Ioh*:19.7,8,12, 15,19,21. *Mat*:20. 19. [a signe that the *Messiah* was come, because the *government* was taken from them, and now in the hands of a stranger. *Gen*:49.10. *Ioh*: 18. 31.] *Rev*: 11.8. *where Christ was slaine.*

Q. Why was he thus *legally* condemned, and not killed privily?

A. Because *that* death alone is satisfactory to the Law, which publique Authority doth inflict on Male actors; [for though Christ were no Malefactor, no guile was found in his lips; he was innocent by the Judges owne mouth, yet he was *numbred* amongst the transgressours.] *Esay* 53.12. *Mat*:20. 18,19.

Q.

Q. What kind of death died he?

A. He was *crucified*; which was a painfull, ſhamefull, and accurſed death, *Joh:* 19.18,31. *Phil:*2.8. *Deut:*21.23.

Q. Why *that kinde* of death?

A. Becauſe he was to remove the *curſe from us*, therefore he was to be made a *curſe* for us. *Gal:* 3. 13.

Q. *Dead*: Why died he?

A. Becauſe death is the wages of ſin; and ſinne is not remitted without *ſhedding of bloud*, *Rom:*6.23. *Heb:*9.22. 1 *Cor:*15. 56,57. *Heb:*2. 9,14.

Q. *Buried*: Why ſo?

A. That he might ſweeten the grave to us, and be God both of the dead and of the living, *Mat:*12.40. *Rom:*14.9. 1 *Cor:* 15. 55.

Q. *Deſcended* into Hell: When Chriſt gave up the Ghoſt, his *Body* was put into the *Grave*, and his *Soule* went into *Paradiſe*, being commended into the hands of God, as the ſoule of *Stephen*, and other the faithfull are; and as the ſoule of the converted theefe was. What then is meant here by Chriſts deſcending into Hell?

A. His Soule went not into the place of the damned; but thereby is meant, his abiding priſoner under the *dominion* of

Bp. Ushers *answer to the Irish Jesuits challenge.* c. 8.

Death the space of three daies. [As *Jonas* was three daies in the Whales belly, and saw no corruption. But *David* doth,&c.] Compare *Psal:*16.10. with *Act:*2. 27,31. *Act:*13.34,35. *Rom:*6.9. *Mat:*12.40.

Q. What is the substance of that you believe in this Article?

A. I believe that Christ suffered the *whole* punishment belonging unto sinners, both in his *Soul and Body*, when he offered up himselfe a curse and a sacrifice for sin; and that by his sufferings Gods wrath is pacified towards *me*, [and all the spirituall enemies of my salvation are thereby vanquished.]

CAP. XX.

Of Christs exaltation, and sitting at the right hand of God the Father.

The third day he rose again from the dead.

Q. DID Christ still remain in the the grave?

A. No; the third day he rose againe. *Luk:*24. 3,6. *Act:*2.24. *Act:*1.3. 1 *Cor:* 15.4,8.

Q. Why was it needfull that Christ should rise againe?

A. 1. Because else we were still in our sinnes,

ſinnes; elſe it doth not appear that our ſinnes be ſatisfied for. 1 *Cor*:15.17. 1 *Pet*: 1.3,21. [Chriſt was not onely to *ſuffer* Death and the Law, but to *conquer* them; which he had not done, if he had been ſtill *holden* of death; and we muſt have looked out for another Saviour that could conquer it. The *debtor* comes not out of priſon, till he have paid the utmoſt farthing, &c. If any one ſin had beene unſatisfied, Chriſt had not riſen from the dead.]

Q. Why elſe muſt Chriſt riſe againe?

A. That he might *apply* effectually unto us the merit of his death, 1 *Cor*:15.16,54, 55. *Rom*:4.25. *Rev*:1.18.

He aſcended into Heaven.

Q. What became of Chriſt after he was riſen?

A. After he had ſpent forty daies in teaching his Apoſtles the things belonging to the Kingdome of God, he *went up into Heaven* in that ſame body which had been crucified and buried. *Act*:1. 3,9,10, 11. *Eph*:4.10. *Luk*:24.51. *Eph*:1.20,22.

Q. What good is that to us?

A. 1. It aſſureth us, that he hath finiſhed the worke of our redemption (which his

his Father gave him to doe) in an acceptable manner; *Ioh*: 16: 10. *Ioh*: 17. 4, 5. *Heb*:9.12,25. *Heb*:10. 12. If Christ had not fulfilled the Law, and satisfied for all our debt; if he had not in all things well pleased his Father, he had never got into Heaven: But now God *welcoms* him to Heaven, and bids him, *Sit thou* at my right hand, untill I make thine enemies thy Foot-stoole. *Heb*:1. 3,9,13.

Q. What else doth it assure us of?

A.2. It assureth me, that seeing Christ is entred into Heaven *in our name*, and hath taken *possession* for us of the purchased inheritance, that therefore he will bring us thither in his appointed time, *Ioh*:12.26. *Ioh*:17.24. *Heb*:6.20.

Sitteth at the right hand of God.

Q. Where is Jesus Christ *now?*

A. In Heaven at Gods right hand, in great glory and power. *Act*:7. 56. 1 *Pet*: 3.22.

Q. God hath no right hand, nor left hand: What then is the meaning of it?

A. It signifieth that *Honour* and *Power* which Christ received of his Father when he had finished the worke of our redemption,

ption, *Heb:*1.13. *Mat:*22.44. *Eph:*1.20, 22. 1 *Cor:*15. 24,25.

Q. What does Chriſt doe *there?*

A. He makes *interceſſion* for us, that is, he preſents our prayers, and pleads his merits for our acceptance, *Heb:*7.25. *Heb:*9. 24. *Rom:*8.34. [He entereth our *appearance*, and cauſeth that no wrath *iſſue* out againſt us, though our ſins cry for vengeance.] God never ſaid to Saint or Angel, Sit thou at my right hand, *Heb:*1.13.]

Q. Doe we not want him more to be with us here on earth?

A. No; He doth us more good in Heaven, appearing for us in the preſence of God upon all occaſions, [and yet he is here with us in his *Majeſty*, *Headſhip*, and *Grace*, though not in his *Body*,] *Ioh:*16.7. *Ioh:*14. 28. Our buſineſſe lieth in Heaven with God; and it is *beſt* that Chriſt be there, *Heb:*4.14.

Q. How doth this affect the heart of the believer?

A. It comforts me, in aſſurance that it ſhall not goe ill with the Church, or any Member thereof, as long as Chriſt is at Gods right hand. [Pull Chriſt from Gods right hand, and then you may overthrow the Church and Children of God]

Pſal:

Pſal:110.1,2. *Rom*:8.34. *Ioh*:10.28. 1 *Pet*: 1.21. *Heb*:2.8,9. There is a courſe taken to put all things fully under him.

CAP. XXI.

Of the laſt judgement.

From thence he ſhall come to judge.

Q. SHall this World ever have an end?

A. Yes; and then Chriſt ſhall come in great glory to *judge* the world. 2 *Pet*: 3. 10,11. 2 *Tim*:4.1. *Mat*:16. 27. *Mat*: 26 64.

Q. *Who* ſhall be Judge?

A. The ſame Chriſt that was pierced. *Act*:17.31. *Joh*:5.22,27. *Zach*:12.10.

Q. *Whom* ſhall he judge?

A. The quick and the dead, that is, all men that ever *were*, or ſhall be.

Q. Who be meant by the *quick?*

A. They that be found *alive* at the laſt day. 1 *Cor*:15.51. 1 *Theſ*:4.15.

Q. Who by the dead?

A. All that have *departed* this life from the beginning of the world, they ſhall come againe with their owne bodies.

Rev:

Rev: 20. 12. *Joh*: 5. 28, 29.

Q. *Whereof* ſhall they be judged?

A. All men ſhall give account of themſelves, as their workes and waies have been. 2 *Cor*:5.10. *Rom*:2.5,6,12,16. 1 *Cor*: 4.5. *Eccleſ*:12.14.

Q. What *ſentence* ſhall be paſſed on the Godly?

A. A ſentence of pardon and *abſolution* for Chriſts ſake. *Mat*:25. 32,34. *Eph*: 5. 23, 27.

Q. What on the *wicked*?

A. A ſentence of *condemnation*, for their own ſakes. [And *then* ſhall be made an everlaſting *ſeparation* between men & men, betweene godly and wicked, betweene chaffe and wheat; the one to everlaſting joy, the other to everlaſting puniſhment with the Devill and his Angels for evermore.] *Mat*:25.41. *Mat*:24. 40. *Mat*:13. 30,38,41,49. Here we live together, and work together, and eate together, and Pray and Heare together: but then the ſeparation ſhall be made, the Godly ſhall be taken, and the Wicked left, and caſt in to the furnace of fire.

Q. What followes of the true beliefe of this Article?

A. It makes me carefull ſo to order the matter

matter, that I may be found of Him in *peace*; not willingly going on in any *courſe* in which I would be loath to be *found* at the laſt day: [I would not at that day ſtand and appear among Non-reſidents, Uſurers, Swearers, &c. and therefore I hate thoſe courſes now.] 2 *Pet*:3. 11,14. 1 *Pet*:1.17. 2 *Cor*:5.9,11,12. *Mat*:24.46. ſo doing.

I believe in the Holy Ghoſt.

Q. Who is the Holy Ghoſt?

A. The *third* Perſon of the bleſſed Trinity, equall, and of the ſame ſubſtance with the Father and the Sonne, proceeding from the Father and the Son, 1 *Joh*: 5.7. *Mat*:28.19. *Joh*:15.26. *Joh*:14.26. *Joh*:16.15. *Gal*:4.6. *Eſa*:48.16. with *Rom*: 8.9.

Q. What is the *office* and worke of the Holy Ghoſt in mans ſalvation?

A. It is to make us *holy*, to ſanctifie, waſh, and renew our hearts and lives; filling us with all ſpirituall graces, and *thereby ſealing* up the *love* of God unto our hearts, *Matth*:3.11. *Joh*:3.5. 1 *Cor*:6.11. *Tit*:3.5. *Rom*:8.16. 2 *Cor*:1.22. The work of the holy Ghoſt is to be a Sanctifier and a Comforter.

Q. What doe you believe in this Article?

A. I believe, that as Chriſt *redeemed* the Church, ſo the Holy Ghoſt *ſanctifieth* it; and that through *ſanctification* of the Spirit, I ſhall receive the inheritance purchaſed by Chriſt; [or, I depend upon him for ſanctification and ſalvation] our *ſalvation* being among thoſe works of God which are *externall*, that is, terminated in the creature; it is the work of the *whole* Trinity, *Eph*:1.5. *Act*:20.28. *Rev*:1.4,5. only as there is an *order* in their *ſubſiſtence*, ſo there is in their *operations*,] 2 *Theſ*: 2. 13. *Tit*:3.5.

Q. How may it appeare that you believe in the Holy Ghoſt?

A. 1. Becauſe my hope and confidence for mercy, is not *ſeperated* from, nor *greater* then is my care to be ſanctified: or becauſe I deſire *ſanctification* of the Spirit, as well as *juſtification* by Chriſt. *Rom*:8.1.13. *Pſal*:51.9,10. *Triall of this faith.*

Q. How elſe may this be known?

A. Becauſe I will not grieve the holy Spirit of God, but doe endeavour to follow and be *led* by the motions, counſels, and directions of the Spirit, and not of the fleſh, *Rom*:8.14. *Eph*:4.30. [I beg the Spirit

Spirit to doe all my workes in me, a ſpirit of *revelation* and *renovation*; a ſpirit of *conſolation* and *confirmation*, &c.

CAP. XXII.

Of the Church of God.

I believe the holy Catholicke Church.

Q. THE gathering of the Church is a fruit of Chriſts *death* and *exaltation*: Tell me what is meant by the Church of God?

A. The company of Gods *Elect*, *called* and ſeparated from the reſt of mankind, and *united* unto Chriſt their Head by *faith*. 1 *Cor*:1.2. *Gal*:1.15. 1 *Pet*:2.9. *Heb*:12. 23. *Eph*: 5. 23, 25, 26. The reſt are the *Church* by calling and profeſſion only.

Q. *From* what are they called? And unto what are they called?

Of Vocation.

A. From *ſinne*, and the *power* of darkneſſe, *unto Faith* and true *Repentance*; from love of the world, to the love of God; from careleſſeneſſe, to conſcience of pleaſing God. *Col*:1.13. 1 *Theſ*:1.9. 1 *Theſ*: 4.7. 1 *Pet*:1.14,15. *Act*:26.18.

Q. By what meanes are they called?

A. Outwardly by the Word preached, which *inwardly* is made effectuall by the Holy

Holy Ghoſt to their *converſion*. 1 *Theſ*: 1.5. *Act*: 16. 14. 1 *Cor*: 3. 6, 7, 9. 2 *Cor*: 3. 3. [There is an *outward* calling, and an outward joyning to the Church. *Mat*: 20. 16. 1 *Joh*: 2.19. *Rom*: 9.4,5. But this ſaveth none without the *inward* calling, and ſpirituall ingrafture into Chriſt: *Joh*: 15. 2.19. *Gal*: 1.15. 1 *Pet*: 2.5. *Eph*: 2.19,20, 21. *Col*: 2.19.]

Q. Theſe *called ones*, How be they diſtinguiſhed?

The Church Militant and Triumphant, what it is.

A. Part of them be in Heaven, having (*a*) *finiſhed* their bleſſed courſe, and are called the Church *triumphant*: And *part* is yet on Earth, (*b*) *combating* and ſtriving with corruptions, fears and temptations from within, and from Satan, and are therefore called the Church *Militant*. (*a*) *Rev*: 7.13,16,17. *Rev*: 14.13. *Heb*: 12.23. 2 *Tim*: 4.7,8. (*b*) *Eph*: 6.13.

Q. Why is the Church called *holy?*

A. Becauſe it is *made* holy by the Word and Spirit; ſo that no ungodly perſon is *of* the Church, though he be *in* the Church. *Rom*: 2.29. *Rom*: 9.6. 1 *Joh*: 2.19.

Q. Why is it called *Catholick?*

A. Becauſe this *company* is gathered, not out of one place or people, but out of all Nations, Languages and Peoples, and in

all ages of the world. *Rev:*7.9. *Rev:*5.9.

Q. What be the *signes* by which the ſocieties of men, profeſſing the faith of Chriſt, may be *known* to be the *true* Churches of Chriſt?

A. The true Church of God on earth
1. is known by two markes; 1. By the puri-
ty of *Doctrine* and Faith which they hold
2. and teach. 2. And by the purity of *Worſhip* preſerved amongſt them from pollutions of Idolatry, and Superſtition: [Pure faith, and pure worſhip, ſhew a true Church.] *Jude verſ:*3. *Acts* 24.14. *Hoſ:*2.2,4,5. [Papiſts call themſelves *Catholicks*, but *falſely*, being both *Hereticall* in Doctrine, and *Idolatrous* in Worſhip: a *Catholicke* is a *right believer*: All true believers in the world make but *one* Catholick Church; as there is but *one* Chriſt, one Faith, one Baptiſme, one Heaven, and one way to life eternall, *Eph:*4.5,6. *Heb:*11.40. Thoſe people that maintaine Hereſy, or Idolatry, are not the true Churches of Chriſt. *Col:*2.16,19. 2 *Cor:*6.15. *Rev:*18.4.

Q. Doe you believe *in* the Church?

A. No; there is no truſt nor helpe in man for matters of ſalvation, *Pſ:*49.7,8. *Mic:*6.7.

Q. What then doe you believe?

A.

A. I believe that God *ever* had, and *ever* will have, to the end of the world, a company of *faithfull* people to ſerve him; and that *I am one* of the number.

Q. How doe you know that you are *one* of the Church?

A. Becauſe I am *not of the World*, but have ſeperated my ſelfe from the *evill manners*, and ſinfull courſes thereof; and doe now heare and follow the voyce of Chriſt. *Joh*:10.16. *Gal*:1.4. *Rom*:12.2.

CAP. XXIII.

Of the Communion of Saints.

Q. WHat meane you by the *communion* of Saints?

A. I mean, that this *holy* People have a ſpirituall *fellowſhip* with *Chriſt* their Head, and *one* with another. [The members of the Church are *coupled* together with Chriſt their Head, and one with another] *Eph*:4.4,6. 1 *Joh*:1.3.

Q. Wherein have they a fellowſhip with *Chriſt* their Head?

A. In all the *priviledges* and *riches* which God hath beſtowed on the man Chriſt; as in his *ſufferings*, in his *graces*, *righteouſneſſe*

and *Kingdome*. [Christ is a Son, *so are we*; Christ is justified from our sinnes, so are we: As Christ the *first borne* is, such are *we* in relation unto God.] *Rom*:8.17. *Joh*:14. 19. *Eph*:5.30,32. *Joh*:17.24. *Ioh*:1.16. These places shew, that the true believer hath a fellowship with Christ in his Son-ship, in his Life, in his Graces, in his Kingdome.

Q. By *what bonds* is this spirituall union betwixt Christ and your soul made up?

A. They be two; *one coming* from Christ to us, and that is his (*a*) *Spirit*, whereby he doth apprehend and quicken us; the *other going* from us to Christ, and (*b*) that is our *faith*, whereby we embrace & hold him fast. [By these two we are knit unto Christ, and so partake of all his riches.] (*a*) 1 *Cor*:12.12,13. 1 *Cor*:6.17. *Rom*:8.9. (*b*) *Eph*:3 17. *Heb*:3.14. *Rom*:11.20.

Q. How doth it appear that you have *communion* with Christ the head?

A. By this I know it; because I have the *same* Spirit of Christ, whereby I am *conformed* and made *like* unto him in all things; *his* will and waies, *his* friends and foes be *mine*, [even as if the *same* soule were in two bodies, they would move alike, and affect the same things.] *Col*:2.19. 1 *Joh*:4.

13.

13. 1 *Ioh:* 1. 6. *Ioh:* 17. 21. *Rom:*8. 14. *Ezek:*10. 17. *Phil:*2. 1,5.

Q. Wherein have the Saints a fellowship one with another?

A. In faith and love. *Eph:*2. 19,20.

Q. In faith: How?

A. They are all *partakers* of one Hope, one Spirit, one Faith, one Baptisme, and all goe one way to Heaven. [And are all *confederate* with Christ, to serve him according to the covenant of faith and obedience, against all sects, heresies, mis-believers, and loose livers whatsoever.] 1 *Cor:*10. 1,4. 2 *Pet:*1. 1. *Eph:*4. 5,13. *Phil:* 1. 27. *Zeph:*3. 9.

Q. In love: How?

A. By that *one* Spirit, whereof all partake, we are united together in *love*; so that all the faithfull doe love (*a*) and *esteeme* each of other, and (*b*) communicate each to other in all good things, ever wishing well to the *prosperity* of Gods Church and Cause in all the world. (*a*) *Philem: v.* 16, 17. 1 *Ioh:*5. 1. 1 *Pet:*2. 17. (*b*) *Act:*2. 42, 45, 46. *Act:*4. 32. 1 *Cor:* 12. 13, 25. *Psal:*137. 6.

Q. How are the members of the Church called Saints, seeing in many things they sin?

A. Becauſe they are *made* holy in part, and are *perfectly holy* in Chriſt. [We muſt be Saints here, elſe we ſhall never be Saints in Heaven.] *Eph:*1.1. *Heb:*12.14.

CAP. XXIV.

Of forgiveneſſe of ſinnes.

Q. WHat is ſinne?

A. Any tranſgreſſion of Gods Law. 1 *Joh:*3.4. *Gen:*3.11.

Q. What is the *puniſhment* due to ſinners?

A. Eternall death, the curſe of God for ever in Hell fire. *Rom:*6. 21,23. *Mat:* 25. 41.

Q. Are *you* a ſinner?

A. Yes: I was borne in ſinne, and doe daily break Gods holy Lawes. *Pſal:*51.5. *Rom:*5.14. There is ſinne in Infants.

Q. Shall you then be *damned* in Hell fire?

A. I *deſerve* damnation; but I believe that through Chriſt my ſinnes ſhall be forgiven me. *Rom:* 8.1.

Q. Are ſinnes forgiven in *this life?*

A. Yes; *now* or never. 1 *Joh:*2.12. *Col:* 1.13. *Mat:*9.2. *Rev:*2.17. *Rom:*5.5. The conſcience

ſcience is *now* abſolved, and it ſhall be *hereafter* declared ſolemnely before Men and Angels. *Act:*3.19.

Q. What is *forgiveneſſe* of ſinnes?

A. It is a *free* and *full* diſcharge of a ſinner from the guilt and puniſhment of ſin; ſo that in Gods ſight they are as if they had *never* been. *Eſay* 43.25. *Mic:*7.18,19. *Rom:*8.33,34. The afflictions and miſeries which the Godly endure in this World, are not puniſhments for ſin, in a way of juſtice, and ſatisfaction for ſin, (as if they were the cauſe why ſins are forgiven to us) 1. Becauſe Chriſt alone hath borne the chaſtiſement of our peace, and none of the people with him. 2. Becauſe the afflictions of the Godly are for the good of the party afflicted, and not in a way of revenge, to ſatisfie divine juſtice. 3. And not worthy to be compared with the glory that ſhall be revealed in us.

Q. Who doth forgive ſinnes?

A. God alone, who is offended and diſhonoured by them. *Mar:*2.7,9. *Luk:*23.34. Men doe forgive one another the Treſpaſſe, but not the ſin, as it is ſin.

Q. Why, and for *whoſe ſake*, doth God forgive ſinnes?

A. For Chriſts ſake, without reſpect to

any thing that we can *doe*, or *ſuffer*. 1 *Ioh*: 2.12. *Act*: 2.38. *Eph*: 4.32. *Rom*: 3.24.

Q. Why for *Chriſts* ſake?

A. Becauſe he being *ſurety* of the New Covenant, hath in my nature, roome, and ſtead, *anſwered* the Law, and pacified Gods wrath. 2 *Cor*: 5.21. *Heb*: 7.22.

Q. To what manner of perſons is remiſſion of ſins granted in the Goſpell?

A. To them *only* that *believe*, and *repent*, and *amend* their lives, and turne from the evill of their doings. *Luk*: 13.3. *Mar*: 16. 16. *Ezek*: 18.21. *Eſay* 1.18. *Act*: 16. 31. *Ioh*: 5.24.

Q. Doe you *think* in your *conſcience* that your ſins in particular be forgiven?

A. Yes; that is it I believe in this Article; namely, that *I am* of the number of thoſe that have their ſins forgiven them. 1 *Ioh*: 5.13. *Rom*: 10.9.

Q. What ſigns be there that your ſins be forgiven you? How will you know it?

1. *A*. By *three* ſignes. 1. Where ſin is forgiven, it is *ſubdued* and purged out. [The iſſue of our corruption is ſtanched and dried up, when once we have touched Chriſt by faith, & have his bloud ſprinkled on our conſciences. *Mar*: 5. 29. *Act*: 3. 26. *Rom*: 6.11,14. [*Peace*, without *Grace*, is not

not of Gods ſending, it is a *falſe peace*: but if we be healed and clenſed of ſinne, we are forgiven, though we fear the contrary. *Col*:2.13.]

Q. What other ſigne and effects followes upon our beliefe that our ſins be forgiven? 2.

A. The *perſwaſion* that God hath forgiven me, begets in my heart a *ſtrong love*, and high *prizing* of Jeſus Chriſt. *Luk*: 7. 42,47. *Zach*:12.10. 2 *Cor*:5.14.

Q. What thirdly is a ſigne that your ſin is forgiven you? 3.

A. It makes me ready to (*a*) *forgive* others, and to (*b*) *pity* them that goe on in their ſinnes impenitently, as I my ſelfe have done heretofore. (*a*) *Eph*: 4. 31,32. *Mat*:18.32,33. (*b*) *Luk*:22.32.

CAP. XXV.

Of reſurrection of the fleſh, and everlaſting life.

Q. SHall they that be *dead* live againe?

A. Yes; at the laſt day every one ſhall come again with his own body. *Act*:24. 15. *Iude v.* 14. *Iob* 19. 24,25,27. *Dan*:12.2.

Mat:

Mat: 22.32. *Joh:* 11.24. 1 *Cor:*15.12.

Q. Shall the very *ſame* body live again and be raiſed?

A. Yes, the ſame *bodies*, made *free* from all defects and weakneſſes, unto which we are now ſubjected. 1 *Cor:*15.43,53. *Phil:*3.21. *Joh:*5.28,29. *Rev:*20.12.

Q. How doth the *beliefe* of the reſurrection work upon you?

A. It makes me keep a conſcience void of offence before God and men, continuing in well-doing with courage and patience. [I will not be corrupted with worldly honours or pleaſures.] *Act:* 24.16. 1 *Cor:*15.33,34,58. 2 *Cor:*9.10. *Heb:* 11.35.

And the life everlaſting.

Q. When a man dies, his *body* goes to the grave: Doth the *ſoul die* with the *body*, like the beaſts?

A. No; the ſoule is an *immortall* ſubſtance, and *ſeparated* from the body at death. *Eccleſ:*12.7. 1 *King:*17.21. *Luk:*23.43,46. *Mat:*22.32. 2 *Cor:*5.6,8. *Luk:* 12.5.

Q. Whither then goe the *ſouls* of them that depart hence?

A.

A. To Heaven, or to Hell; to everlaſting life, or to everlaſting death, *immediatly* after their diſſolution. *Luk:* 16. 22, 23. *Heb:*9.27. *Col:*1.20. *Rev:*14.13. *Rev:*6.9. *Phil:*1.23. 2 *Cor:*5.8.

Q. Then there is no *Purgatory*, or third place, where, as in a priſon, by enduring exquiſite torments, the ſoules that were not fully purged in this life, doe make ſatisfaction for *veniall* ſins, and lighter faults; or for their *temporall* puniſhment due to their mortall ſinnes, which they have committed? from which *Purgatory* they ſay they are delivered by the prayers of the living, and the Popes *indulgencies*; or at leaſt at the day of judgement, if they chance to lye there ſo long.

A. No; for as there be but *two* ſorts of men, godly or wicked, ſheep or goats, regenerate or unregenerate: ſo there be *but two* places provided for them, where they remaine in an *unchangeable* eſtate of bliſſe, or woe: [All (*a*) wicked men, of what profeſſion ſoever, being puniſhed with everlaſting perdition from the preſence of God: and (*b*) all the faithfull are *preſent* with the Lord, their ſoules being fully purged from all ſpot of ſin; and the fault (*c*) quite remitted through the bloud of Chriſt.

Chriſt. (*a*) 2 *Theſ*:1.9. *Mat*:25. 41,46. *Rom*:2.9. (*b*) 2 *Cor*:5. 6,8. *Rev*:14.13. (*c*) 1 *Ioh*:1.7. *Eph*:5.27.

Q. What is meant by life everlaſting?

A. It is the *glorious* ſtate of the Elect after this life, wherein they doe *immediatly enjoy* God and Chriſt for ever, in a moſt holy, happy, unutterable and unchangeable communion. 1 *Ioh*: 3. 2. *Rev*:22. 4. *Rev*: 21. 3, 4. 1 *Theſ*:4.17. *Pſal*: 16. 11. 1 *Cor*: 2. 9.

Q. For *whom* is eternall life prepared? To whom is it given?

A. To them that *walke* with God, (*a*) finiſhing their courſe in *feare* and *holineſſe*, and (*b*) endeavouring to *glorify* God here on earth. (*a*) *Mat*:5.8. *Heb*:12.14. *Ioh*: 10.27,28. *Rev*:21.27. *Rev*:22.14. (*b*) *Ioh*: 17.4. 2 *Tim*:4.8. *Mat*:25.21.

Q. What doe you believe in this Article?

A. I believe that at the laſt day my *ſoule* and *body* ſhall be joyned together againe, and that in both I ſhall enjoy the preſence of God for evermore. *Tit*: 1. 2. 1 *Theſ*:4. 17. 1 *Ioh*:2.25.

Q. *Why* doe you think that you ſhall enjoy this bleſſed life?

A. Becauſe the life of grace is already begunne

begunne in me, which ſhall end in glory. 1 *Joh*: 3. 3. *Mat*: 19. 28, 29. *Rom*:6. 22. *Phil*:1.6. 1 *Pet*:1. 23.

Q. May a Chriſtian be *aſſured* of everlaſting life, before he depart this preſent life?

A. Yes he may; and that upon ſure and infallible grounds, out of Gods Word, wherein we clearly ſee Gods promiſes and purpoſes towards them that be effectually called. [Faith is a ſure knowledge of a thing upon the authority of divine revelation, which cannot deceive, nor be deceived.] *Joh*:3.36. 1 *Joh*:5.11,12. 1 *Joh*:4. 10,14,19,24. *Eph*:1. 14. 2 *Cor*: 1.22. 1 *Theſ*:1. 4,5. 2 *Pet*:1.10. 2 *Cor*: 13. 5.

The office and work of faith is twofold; to { 1. *Justify the person.* 2. *Purify the heart.*

CAP. XXVI.

Of the fruit and office of faith, viz. to justify; and of the meanes how faith is wrought.

Q. WHat Benefits redound to thee of this beliefe?

A. Two. 1. By Faith I am righteous before God, and heire of eternall life; not because my faith of it selfe can make me righteous, but because the righteousnesse of Christ is *my* righteousnesse before God; and I cannot apply it to my selfe by *any other* way then by faith. [God offereth us life and righteousnesse in Christ; and faith is the hand by which we receive that gift.] *Rom*:4.5,6. *Joh*:6.35. 1 *Joh*:5.11,12,13. *Rom*:3.24,25.

Q. Say the same in other tearmes.

A. When I say, we are justified by faith, I meane the *object* of faith, Christ Jesus. [The onely way and meane to embrace Christ, and to rest on the promises of the Gospell, is by faith:] *Phil*:3.9. The *only* righ-

righteouſneſſe by which a ſinner ſtands juſt before God, is the *righteouſneſſe* of Chriſt; and the *only meanes*, to partake of that righteouſneſſe, is by Faith, *Rom:*9.32.

Q. It ſeems then that faith is a moſt *excellent* gift of God, which bringeth us into the poſſeſſion of Gods rich mercies, and tender love revealed in the Goſpell?

A. It is ſo; and therefore above all things we muſt *labour* for the grace of faith. *Joh:*6.29. *Joh:*3.18. *Act:*16.31. *Heb:*4.2,11. *Heb:*3.12,14,19.

Q. Can we attaine it of our ſelves by our *own* ſtrength?

A. No; (*a*) it is the gift of God; our hearts are (*b*) *ſlow* to believe, being naturally *inclined* to diſtruſt God, and to truſt in the creatures; and therefore (*c*) God by his holy Spirit *draweth* our hearts to embrace his gratious promiſes. (*a*) *Heb:*12.2. *Eph:*2.8. (*b*) *Luk:*24.25. *Mar:*9.24. *Num:*20.12. 2 *Chron:*16.7,9. *Mat:*14.31. *Luk:*18.9. (*c*) 1 *Cor:*2.9,11. *Joh:*6.44, 45.

Q. Why muſt we ſtrive, ſeeing it is Gods gift?

A. Yes; becauſe God hath appointed *meanes* whereby he will beſtow all graces on us; & therefore if we *ſeek* him in thoſe meanes,

meanes we ſhall find him; and if we *neglect* thoſe meanes, it is a ſigne we have no grace, nor can we ever hope to have any. *Mar*:4.24. 1 *Cor*:3.7,9. *Rom*:10.14,15. *Prov*: 2.1,2,3. *Mat*:13.44. *Act*: 16.14. 1 *Cor*:12.6.

Q. Why ſecondly muſt we ſtrive?

A. Becauſe faith and all other graces be *contrary* to our corrupt nature, and therefore we muſt give the more diligence to attaine the ſame at Gods hand. [As he that plants a *graft* contrary to nature, muſt uſe the more care; and becauſe we cannot cure our ſelves, we muſt ſeek and beg ſome one to put us into the pool when the waters be moved.] *Phil*:2. 12,13. *Eſay* 26.12. *Heb*:6. 11,12. *Rom*:11. 24. 2 *Pet*:1.10.

Q. By what *meanes* doth God uſually *worke* faith in us?

A. By two *Meanes*. 1. By the knowledge of the Law, convincing us of ſin. *Mat*:3.2,3. *Ioh*:16.9. *Rom*:4.15. *Gal*:3.22, 24. This is but preparative. *Hoſ*:10.12.

Q. But what is the *chiefe* meanes by which God doth worke faith in us?

A. By the preaching of the *Goſpell*, by which it is alſo encreaſed. [And therfore if we deſire to have faith, we muſt heare and

and obey the Goſpell; the Word of the Kingdome muſt be rooted in our hearts and affections.] 1 *Pet*:1.23. 2 *Cor*:10.4,5. *Rom*:1.16. *Luk*:8.13,15. *Gal*:3.2.

Q. *How* doth the Doctrine of the Goſpell bring *about* the heart from ſecurity, and *falſe confidences*, to believe on Chriſt for ſalvation?

A. Two waies eſpecially. 1. By *inviting* us to come unto Chriſt: The Spirit doth convince us of ſin, and damnation, and that we have need of the righteouſneſſe of *another* to ſave us. *Luk*:13.3. *Ioh*:16.9. *Ioh*:5.45. *Ioh*:8.24. *Phil*:3.3,8,9. *Matth*:9.13. [By the Law is the knowledge of ſinne: but to make us *fly* from the Law, and to be *dead* to it, and to ſeeke ſalvation by a righteouſneſſe *without* us, this is the worke of the Goſpell. *Rom*:7.4. The Goſpell *inviting*, commanding and *calling* us to Chriſts righteouſneſſe, it doth cauſe us to renounce and forſake all hope of righteouſneſſe by works of the Law; the Goſpell *puts a ſpirit* into the letter of the Law: The Goſpell awaking us, and bidding us to repent, and goe to Chriſt for ſalvation, doth make *uſe* of the Law, to ſhew us our danger and our inſufficiency to ſave our

To reſt in any thing ſhort of Chriſt, is a falſe confidence.

ſelves, and conſequently, a neceſſity of believing in Chriſt.

Q. How *ſecondly* doth the Goſpel work the heart to believe?

A. 2. By ſhewing us ſuch a fulneſſe and allſufficiency in Chriſt, that of him, and in him, we have all things needfull for ſalvation: [it ſhewes and *aſſures* the conſcience, that God is ſatisfied, and well pleaſed with us in Chriſt.] *Act:* 13. 32, 33, 34, *Joh:* 1. 16, 17. *Col:* 1. 13, 14, 19.

Q. What followes thereof?

A. Therefore they that *meddle* not with the Scripture, and regard not the *Miniſtry* of it on the Lords day, but ſlight it, or ſcoffe at the preaching thereof, ſhew plainly that they have no faith, *Rom:* 15. 4. *Rom:* 10. 14, 17.

CAP. XXVII.

Of the ſecond office and worke of Faith, viz. *to purify the heart, and worke by love: Here followes* the life of a believer, *and the firſt end and uſe of the Morall Law.*

Fourth head of Chriſtian doctrine.

Q. WHat is the *ſecond* office of Faith?

A.

A. To *purify* the heart, working it to an *obedient* walking in all the Commandments and Ordinances of the Lord, [so that I shall not professe one thing, and do another] *Jam*:2.17,21,26. *Act*:15.9. [it is ever *purging* out corruption.]

Q. The *rule* of *obedience*, in generall, is the *whole* written word of God, and more summarily the morall Law, contained in the ten Commandments: Tell me now; Is the *Law* of the ten Commandments still in *force?*

A. Yes; and whosoever *doeth*, or *teacheth* otherwise, shall be least in the Kingdome of Heaven, that is, none at all, *Mat*:5.18,19. *Rom*:3.19,31. *Rom*:7.12. As touching the ceremoniall Law, that which was a sin, or duty *then*, is not a sin or duty *now* under the Gospell; and therefore the ceremoniall Law is not in force *now*, as to our practice. But as touching the morall Law, that which was a sin *then*, is a sin *now*, as lying, perjury, &c. which shewes that the morall Law is still in force *now*, under the time of the Gospell.

Q. Is the Law given that we should look for life and *salvation* by it?

A. No; because by it all the world is guilty before God: [If we were without

ſin, we ſhould be ſaved by the Law: but being all wretched ſinners, the Law curſeth us, and we muſt looke elſewhere for a worthineſſe to anſwer Gods judgement.] *Rom:*7.4,6. *Rom:*3.20,23. *Gal:*3.17.

Q. To *what* uſe then was the Law given?

The firſt uſe of the Morall Law.

A. There is a *twofold uſe* of it. 1. To *convince* us that we are under ſin & wrath, that ſo we might brought to ſeeke ſalvation in Chriſt alone. *Gal:*3. 19,24.

Q. How doth the Law *force* a ſinner unto Chriſt?

A. There be *five* effects or operations of the Law, whereby it drives one to

1. Chriſt. The firſt is, to make ſin *knowne* in its true greatneſſe and ſinfulneſſe, both for the *extent* and *danger* of it. [By the Law we come to know our ſelves to be *greater* ſinners, and in *worſe* caſe then we could imagine; we find and *feele that to be ſinne*, which before we knew not; and many things to be *greater* evils, expoſing us to greater wrath then *heretofore* we conceived; as our naturall corruption, the firſt motions unto ſinne, &c.] *Rom:*3.20. *Rom:*7. 7,8,9,13. *Rom:*5.13.

2. Q. What is the ſecond worke of the Law forcing us to ſeek Chriſt?

A.

A. It shews us how *farre short* we come, and how *unable* we are to doe any one thing that is good, in any measure, manner, and degree, as is required. [Many think they are holy, and please God well enough, because they know not the holinesse and rigour of the Law.] *Rom:*7. 11, 13, 18. *Mat:*19. 18,20.

Q. How, thirdly, doth the Law shew us our need of Christ? 3.

A. By it we finde and feele the *enmity* and *contrariety* that is in our nature against God: Tell a man of his sinne, or duty, O the heart is *sad* upon it, the Law is a *burthen* to him, the heart rebels against it, and could even *wish* there were no such Law, yea *no God* to take vengeance. [*Sinne* is a burthen to a regenerate person, but Gods Law is not grievous to him. 1 *Joh:* 5. 3. On the *other side*, to a *carnall* man, *sinne* is pleasing, and *duty* a *burthen*: the duties of the Law being brought and pressed on the soule, doe shew how hollow and rotten we are, which otherwise we should never have mistrusted by our selves.] *Rom:* 7.8,9,10,13. *Rom:*8. 7.

Q. What fourth worke of the Law bringeth a sinner to Christ? 4.

A. It worketh wrath, that is, it laies the

curse upon us; it proclaims the judgement of God against us for every sin: [It curseth every disobedience; it *tels* every soule of us, thou art a *damned creature*, &c.] *Rom:* 1.18. *Rom:*4.15. 2 *Cor:*3.7,9. The Law is
1. full of rigour. 1. It accepts of no obedience, but what is every way full and per-
2. fect. 2. The Law admits of no excuses;
3. It accepts of none of our sorrows. 3. The Law regards not what we can doe, but what we should doe: All that be under the Law, must *doe it*, *or dye*: This is the case of all that be out of Christ, the Law curseth them.

5. Q. How fiftly doth the Law drive us unto Christ?

A. When we see that we are shut up, and cannot *winde* our selves out of Gods wrathfull hands; the soul even drowned with sorrow and *feare*, is constrained to goe to Christ, upon the invitation of the Gospell: The soule does hereupon consult and *advise* with it selfe, what to doe to be saved, and so at length *resolves* to goe to Christ: this is one use of the Morall Law, *viz.* to make us see, 1. How vile we are. 2. How weak we are. 3. How wicked we are; what enemies to God and goodnesse. 4. How cursed we are.

5. And

5. And ſo to conſult within our ſelves, and to reſolve to goe to Chriſt, as that prodigall did, *Luk:* 15. 17, 18. and thoſe Lepers. 2 *King:*7. 3,4.

Thus the Law and the Goſpell worke together for our ſalvation: it is not *in me to ſave you*, ſaith the Law, therefore ſeeke further: It is *in me to ſave you*, ſaith the Goſpell, therefore reſt in me. *Act:*2.37. *Mat:*11.28. *Rom:*8.15. And ſo the ſoule is converted and drawn unto Chriſt by the *Goſpell*, being driven from the Law, by the *Law* it ſelfe.

CAP. XXVIII.

Of the ſecond end and uſe of the Morall Law.

Q. WEE have ſeene the firſt maine uſe of the Morall Law: What is the ſecond?

A. To be a perpetuall *rule* of obedience and holineſſe. [and it is therefore called the Morall Law.] *Mat:*19.17. *Rom:*2.25. *Rom:*7.12. *Heb:*8.10. 1 *Tim:*1.5,8. *Iam:*2. 10, 11. The Law ſhewes us what is good, and what is bad. *Second Uſe of the Morall Law.*

Q. Our obedience is but *in part* here:

What be the *properties* of that obedience which God will accept of his servants?

True obedience, what.

A. 1. It must be a *free* (*a*) loving, submitting of the (*b*) *inward* and *outward* man to the (*c*) *whole* will of God, with an *intention* (*d*) and *desire* to please and approve our selves to him in every thing we doe. [This is the nature of *true obedience*; (*a*) the 1. *ground* and rule of obedience, is the will of 2. God; (*b*) the *creature* obeying, is the in- 3. ward and outward man; (*c*) the *manner* is 4. *free*, without compulsion; (*d*) the *end* and *aime* of all, is to please God, not men, or our selves; and by these properties true obedience is differenced from meer *civill honesty*, and *restraining* grace in hypocrites] (*a*) *Mat:*15.9. *Esay* 1.12. (*b*) *Rom:*6.13,17. (*c*) *Psal:*40.8. & 119.6,80. *Mat:*5.20. *Jam:* 2.10. (*d*) *Hos:*7:14. *Zach:*7.5,6. *Rom:*14.6. *Joh:*5.30. *Joh:*7.18. *Esay* 10.7. *Mat:*6.6.

Q. Is there any *worthinesse* in our works to procure to us Gods favour?

A. None at all; our best works done before we be regenerate, are utterly corrupt, and cannot please God. [The evill tree cannot bring forth good fruit.] *Joh:* 3.6. *Rom:*8.8. *Mat:*7.18. *Phil:*3.8.

Q. But what say you of the *workes* we performe after regeneration?

A.

A. Though God in mercy, for Chriſts ſake, doe accept of our endeavours to pleaſe him, yet our very beſt workes are ſtained with many imperfections. [And therefore have need of forgiveneſſe, &c.] *Luk*:17.10. *Rom*:7.21. *Eſay* 64. 6. *Tit*:3.5. *Mat*:20.10,14. When the Scripture ſpeaks of rewarding our workes, *Mat*: 10. 42. and *Mat*:6,6. It is a reward of *Grace*, not of *Debt*; *Neh*:13.22. *Remember* me, and *ſpare* me. The rewards of God muſt needs be full of Grace, ſeeing he promiſeth to reward *Begging* and praying: and a cup of cold water, which is of little worth.

Q. It ſeems then that God doth receive us into his favour, *without* any conſideration of our *works*, of his meer *mercy* in Chriſt alone, imputing his righteouſneſſe unto us, and not our frailties.

A. It is moſt true; for we are ſaved by faith in Chriſt, without the works of the Law. *Rom*:3.28. *Rom*:11.6.

Q. But doth juſtification by faith make men deſpiſers of good duties contained in Gods Law?

A. By no means; for faith is the very life and *root* of all good works. [And the reaſon, why many doe not performe works of obedience, is, becauſe they have not

Faith answers all objections, it removeth carnall reasonings, and so brings the heart to obey in all things.

not faith] *Heb*:11.7,8,17,25,27. *Iam*:2.22. *Luk*:17.3,5. *Esay* 7.4,12. 1 *Pet*:3.5. The more faith, the more obedience. *Gal*:5.6.

Q. The Law being the *rule* of obedience, we ought to be carefull to know it, and to lead our lives by it.

A. Yes: For both he that *knowes* it not, and he that *obeys* it not, shall be beaten with many stripes. *Luk*: 12. 47,48.

Q. How many Commandments be there?

A. Ten: Ten words. *Deut*:4. 13.

Q. What sorts of *duties* doth the Law of God containe?

A. Two sorts. 1. Duties that immediatly concern *Gods Glory* and Worship, in the *foure first precepts*. 2. And duties that more immediatly respect our *Neighbours good*, in the *six last*. *Mar*:12. 29,30,31,33. *Mat*:22. 37,40. Thus are the Ten Commandments divided.

Q. What *motives* are there to stir us up to the keeping of this Law in all the points of it?

A. Two. 1. Because God is the Lawgiver; God spake every one of those words; and where God hath a *voyce* to speake, we ought to have an *eare* to heare, and an *heart* to obey: God sets his *stamp* upon

upon them all. *Jam:*4.12. *Heb:*2.2. *Rom:* 7.12. The Law is holy, juſt and good.

Q. Why *ſecondly* muſt we carry an awfull regard to this Law?

A. Becauſe he is Jehovah, our God, our maker, our deliverer; and therefore may juſtly challenge obedience at his creatures hands. [Love and feare ought to keep us in obedience] *Mal:*1.6. *Eſ:*5.4. *Deut:*10.12. *Jer:*2.9,13,19. *Mic:*6.3. *Eſay* 43.23,24. *Deut:*7.6,11. *Deut:*26.17, 19. [the ſtrongeſt and ſweeteſt bond of obedience is that relation between God and us.]

CAP. XXIX.

Q. THe firſt Table of the Law of God containes foure Commandments: What is the ſumme and ſubſtance of it?

A. The firſt Table of the Law teacheth and requireth, 1. That I cleave unto God with my heart. 2. That I worſhip him with my ſoule and body, in the duties of Religion, and Divine Worſhip. 3. That I honour him with my Tongue and Life. 4. And that I carefully keepe his Sabbaths.

Of

Of the first Commandment.

Thou shalt have no other Gods, &c.

Q. WHat is the purpose of God in this first Commandment?

A. That we should take *Jehovah*, the only true God, for *our God*, & *set him up* in our hearts in his due place, that is, above the creature; to love and feare him; to serve, trust and obey him. [We must reserve unto him all that *preheminence* of honour, feare, love and trust, which is due to him *as a God*, and not to give any part thereof to the creature. To honour a King as if he were but a private person, is not to give him his due, because it is beneath his place: God must have his full preheminence in our hearts.] *Mar:* 12. 29, 30. *Mat:* 4. 4, 10. Thus does Christ expound this Commandment.

Of spirituall and inward worship.

Q. What *particular* duties are commanded under this *generall*, that so God may be thy God?

A, Five. 1. I am hereby *bound* to *know* God in his Nature, Will, and Attributes, else I shall never love him, nor trust in him. 1 *Chron:* 28. 9. *Rom:* 12. 2. *Ioh:* 17. 3. *Rom:* 10. 14.

1. *Knowledge.*

Q.

Q. What, ſecondly?

A. We are bound to *believe* on him, to depend and *ſtay* our ſelves on him for every good thing we need, not being diſheartned in our duties, nor *ſtepping* out to falſe helpes in evill times. *Jer:* 17. 5, 7. 2 *Chron:* 20. 20. *Pſal:* 31. 6, 7. *Pſal:* 11. 1, 2. *Job* 31. 24. *Jonah* 2. 8. *Dan:* 3. 16. *Dan:* 6. 23. 2. *Truſt.*

Q. What, thirdly, is here required?

A. I am bound to *love* and delight in him as the *chiefeſt good*, above father, lands, credit, profit, or life it ſelfe. *Mat:* 10. 37. 1 *Sam:* 2. 29. *Mat:* 19. 22, 29. 3. *Love.*

Q. What fourth duty?

A. I am bound to *feare* him, to ſtand in awe of his Majeſty, not daring to *offend* him in any thing for any reſpect. [The *object* of *godly* feare, is the evill of ſinne, the offending of God.] 1 *King:* 8. 3, 12. *Eſay* 51. 12. *Eſay* 8. 2, 13. *Jer:* 2. 19. [In all theſe God muſt have his *full prehemi-nence*; for if we love, feare, truſt, or delight in any thing *againſt* God, or *above* God, then that is our God.] 4. *To feare him.*

Q. What fifth duty is required?

A. I am bound to *acknowledge* him, and to make outward *profeſſion*, that *God* is the *Lord* whom we *ſerve*; that he is the gover- 5. *To confeſſe him.*

nour

nour, preserver and rewarder of all men; the searcher of all hearts; and that no God can doe as he doth: [There is none other to whom any of these can be applied.] *Dan:* 4. 37. 1 *Chron:* 29. 10, 11. *Esay* 26. 13. 1 *Cor:* 1. 31. *Mar:* 8. 38. *Jer:* 10. 6, 7.

Q. What is the thing here *generally* forbidden?

A. The thing here forbidden, is, the giving of any *divine* honour to the creature; the *setting up* of the creature in our hearts, to withdraw us from God.

Q. Tell me *particularly* who be the *transgressors* of this Commandment?

Ignorance of God.

A. Seven sorts of persons. 1. All *ignorant* persons, that either (*a*) naturally, or (*b*) carelesly, or willingly remaine ignorant of God, and his will concerning us. (*a*) *Eph:* 4. 17, 18. (*b*) *Iob* 21. 14. *Ioh* 3. 20. 2 *Pet:* 3. 5.

Q. Who else?

Disobedience.

A. They that have knowledge *severed* from *obedience*; such as professe to know God, but in their works and waies deny him. [These doe not take Jehovah for their God.] *Tit:* 1. 16. *Rom:* 1. 18.

Q. Who thirdly doe sinne against this Commandment?

A.

A. All Atheiſts, and Idolaters; that is, all ſuch as think there is *no* God, or that there be *more* Gods then one; or that God is *like* to any thing made by Art, in Carving and Painting---Alſo whoſoever doe give any *divine honour*, worſhip, and ſervice to any *Creature*: All ſuch perſons be either Atheiſts, or Idolaters; They fancy to themſelves ſome *other* God. *Rom:*1.23. *Act:*14.15. 1 *Cor:*8.3,6,10. *Rev:* 19.10. *Rev:*22.9. *Atheiſme and Idolatry.*

Q. Who fourthly?

A. All ſuperſtitious perſons; that is, ſuch as aſcribe any ſpirituall or *ſupernaturall* effect (good or bad) to *ceremonies* and obſervation of things; the obſervation whereof hath no *ground* in *nature*, nor *divine inſtitution.* [as to the crying and flying of birds, bleeding at the noſe, the hare croſſing us in our journey, &c. Alſo in *Religion*, aſcribing ſupernaturall and ſpirituall *effects*, *worth*, excellency, or *acceptableneſſe*, to ceremonies deviſed by man; as to anoynting with oyle, ſigning with the *croſſe*, ſprinkling with Holy-water, *conſecration* of Temples, Veſtments, Altars, &c.] *Mar:*7.4,5,8. *Col:*2.21. 1 *Sam:*4.3. *Ezek:* 21.19,21. *Jer:* 10.2,3. It is Gods prerogative to give grace, and alſo to *inſtitute* any *Superſtition.*

any ſigne or *token* of Grace, or to make any thing to be an *effectuall* meanes of applying any ſpirituall good to the ſoule; and therefore it is an injury done to God, to *aſcribe* that which is *due* to him, unto mens inventions, &c.

Q. Who, fiftly, be the *tranſgreſſours* of this Commandment?

Seeking to Witches for help.

A. All ſuch as ſeek to Wizards, Witches, Conjurers, Soothſayers, or to Saint or Angel for help. [All that ſtep out to any unlawfull ſhifts in diſtreſſe, &c. all theſe doe *forſake* Jehovah, and cleave to the creature.] *Deut:* 18. 9, 10. *Act:* 8. 10, 11. 1 *Chron:* 10. 13, 14. *Eſay* 47. 12, 13.

Q. Who, ſixtly?

Unbeliefe and deſpair.

A. They that doubt and *deſpaire* of Gods truth and *love* made knowne, and will not commit their ſoules and eſtates to him. [It is a ſinne to doubt and refuſe any part of Gods truth and promiſes; the higheſt degree of *unbeliefe*, is deſpaire.] *Eſay* 7. 9. *Heb:* 3. 19. *Mat:* 6. 30. *Ioh:* 20. 25. *Mat:* 8. 26. *Iob* 27. 10. *Iob* 15. 22. Theſe *deny* God the Honour due to him.

Q. Who, laſtly, be *tranſgreſſours* of this Commandment?

To be aſhamed of God and godlineſſe.

A. All that be *aſhamed* of God, and deny him here before men in any degree; as in

in his Word, Waies, Worship, Children and ordinances. *Joh:* 12. 43. *Luk:* 22. 57. 2 *Tim:* 4. 16. *Matth:* 11. 9. 2 *Tim:* 2. 12.

Q. What followes hereof?

A. That if we doe not make conscience of these duties, and care to avoid these sins, we be under the Law; that is, under the sentence of it, to be judged by it. [Where sinne reignes, the Law reignes, and is in force against thee.] *Rom:* 6. 14.

CAP. XXX.

Of the second Commandment.
Thou shalt not make unto thee any graven Image.

Q. WHat is the purpose of God in this Commandment?

A. To preserve his *outward* worship pure and undefiled, from all *superstition* and *idolatry*, from all *inventions* of man, and to keep us to that intire *manner* of worship which himself hath appointed: so is this Commandment expounded in Scripture. *Num:* 15. 39. *Deut:* 12. 30, 32. *Psal:* 106. 38, 39. *Esay* 8. 20. Hence we learne, that *Use.*

whatſoever is made uſe of, for the *tendring* up our Homage unto God, or for the *conveying* of any ſpirituall efficacy from God into the hearts of his ſervants; it muſt have an *inſtitution* from God, elſe we ſin againſt God, who alone hath power to give any grace, and to appoint the means of obtaining it. The firſt Commandment requires, that we worſhip the *only true God*, and that we doe not *give* his *properties* and honour to another: the ſecond Commandment preſcribes the true *manner* of worſhipping that true God.

Q. Well then; here we are *forbidden* to worſhip God after our *own wits* and wils: What is *particularly* forbidden in this kind?

1. *Images for religious uſe.*

A. 1. The *making* of any Image, either of God, or of any Creature, for *religious* uſe, that is, to help us in our worſhipping of God. [The likeneſſe and repreſentation of any thing whatſoever, is a *falſe help and meane* of worſhip.] *Exod:*32.1,4. *Pſal:* 106.20. *Jer:*10.8,14,15. *Ezek:*8.10. *Jer:* 50.38. *Jer:*51.17,18,19.

Q. Is it unlawfull to *make* an Image of the *Trinity*, or of any Perſon in the Godhead?

Pictures of God unlawfull.

A. It is utterly *unlawfull*, and a great diſhonour, to figure the incorruptible God,

God, by the ſhape of a baſe and corruptible man, or bird, or other creature. *Deut*: 4.15,16,17,18. *Rom*:1.23. *Act*:17.24,29. *Eſ*:40.15,18,19. *Hab*:2.8. [It abuſeth our underſtandings: the party thinks there is ſome *good in an Image*, elſe he would not make it; and *that's a lie*: He lieth that ſhews me a Toad, and ſaies it is the picture of an Angel; ſo, &c. All the pictures of Chriſt in the fleſh, as that of Chriſt on the Croſſe, and reſurrection, are lies, falſe in their repreſentations, and falſe in the conceit of any good by them.]

Q. Is it unlawfull to make the image of a man, or Angel, or other creature, to *help* us in the *worſhip* of the Creator?

A. It is utterly *unlawfull* to make, or to have the likeneſſe of any creature for *religious uſe*, to ſerve God *thereby*, in, at, or before it. [To think that by doing any part of worſhip *before* an Image, one ſhall pleaſe God the *better*, or that it will be a *mean* of good unto us; this is to rob God of his due: What promiſe of Gods preſence, audience or acceptance before an Image, doe you finde in the whole Scripture? &c.] *Eſay* 42.8. 2 *King*:18.4. 1 *Joh*: 5.21. *Rev*:9.20. *Ezek*:8.10,11. *Act*:7.43. 1 *Chron*:14.12. *Deut*:27.15. the congrega-

tion are bound to curse this man. *v.* 26.

Thou shalt not bow downe to them, nor serve them.

Q. What is forbidden in those words?

2. *All outward respect done to Images. vid. Catechis. Rom. part.* 3. *c.* 2.

A. 2. We are *forbidden* to give any honour, or *outward reverence*, to any Image; as, to come before it, to make our prayers, to *bow* the knee, to *put off* the cap, or to shew any token of reverence unto it. [It is a *cursed* thing to doe any *honour* to an Image in *word*, by speaking favourably of it; or in *deed*, as to put off the hat, to bow the knee, to give money and *offerings* for the maintenance of it, or to be at the *feasts* held in honour of the creatures, &c.] 1 *King:* 19. 18. *Hos:* 13. 2. 1 *Cor:* 8. 7, 10. with 1 *Cor:* 10. 14, 20, 21. *Dan:* 3. 5, 11, 18. *Exod:* 32. 5, 6. *Ezek:* 18. 6. *Judg:* 6. 31. *Esay* 66. 3. 2 *Chr:* 25. 14. we must not kisse the Calves, nor blesse an Idoll.

Q. What, thirdly, is here forbidden?

3. *All helping forward of Idolatry.*

A. All outward *service*, tending to the honour, worship, and service of Saints, Angels, Images, or any other creature whatsoever. [As the building of Temples, dedicating of Daies, Altars, Garments, Priests, Feasts to them, and raising

raiſing of money for the maintenance thereof.] *Hoſ:*8.14. *Hoſ:*10.1,2. 1 *King:* 12.32,33. *Eſay* 46.6. *Exod:*32.2.

Q. Under this *groſſe* ſinne of making and worſhiping of *Images*, are condemned all *other ſuperſtitious* corruptings of Gods worſhip *without* an Image. Now, How is Gods worſhip corrupted without an Image?

A. By *will-worſhip*; that is, all ſuch *means* and *manner* of divine worſhip, as is not preſcribed by God, but brought in by man: [It is will-worſhip to *obſerve* what God hath *not* commanded, and to *forbeare* what God hath *not* forbidden, for conſcience ſake,] as going to God by Saints, worſhipping of Angels; *vowes* of continency, placing of holineſſe in meats, daies, garments, and places. Laſtly, the inventing or uſing of *New* Sacraments (as the Popiſh Maſſe, and the five new Sacraments) *Adoration* of the Altar, and of the conſecrated Elements of Bread & Wine; together with all *religious Ceremonies* and *Rites* in and about the worſhip of God, wherein is placed any *holineſſe*, *vertue*, *neceſſity*, or *efficacy*: All ſuch manners and *formes* of worſhip be abhorred of the Lord. *Col:*2. 18,21.23. 2 *Chron:*28. 3, 4.

4. *Will-worſhip, and humane traditions.*

1 *King:* 12. 33. *Jer:* 19. 5.

Q. Why are such things unlawfull?

A. Because they be *imposed* or taken up for *Conscience* sake, and made the *matter* of Gods worship, according to the Traditions and Commandments of men, without any *Authority* of God. *Mat:* 15. 9, 20. *Esay* 29. 13. *Mar:* 7. 4, 7. *Act:* 17. 25. To place *holinesse*, or *sin*, or *duty*, in any invention, and ordinances of Men, is a superstition of deluded and seduced soules.

Q. What is the thing *commanded* in this precept?

A. That we worship God with a pure worship, that is, by those *meanes*, and in that *manner*, as God himself hath prescribed. (as hath been shewed in the first question) Tell me next.

Q. What be the chiefe *Parts* of Gods outward worship under the New Testament?

A. They be foure. 1. The (*a*) Preaching and hearing of the Word. 2ly, The exercise (*b*) of prayer, publique and private. 3ly, The (*c*) administration of the Sacraments. 4ly, And singing of (*d*) Psalmes. (*a*) *Act:* 2. 42. *Luk:* 4. 16. *Act:* 13. 15. (*b*) 1 *Tim:* 2. 1, 8. *Act:* 16. 13, 16. 1 *Cor:* 1, 2. (*c*) 1 *Cor:* 11. 23. (*d*) For singing

ing of Pſalmes read. 1 *Chron:*16.7,9. *Act:* 16.25. 1 *Cor:*14.26. with 1 *Chron:*25.3. *Col:*3.16.

Q. In what *manner* muſt this worſhip of God be performed?

A. Firſt, for the *inward* man; each part of Gods worſhip muſt be performed, 1. In (*a*) *faith*, with *feeling affection*, (*b*) 2. And with a *cleane* heart. 3. Not (*c*) reſting in the *work done*, but deſiring to pleaſe God, and expecting a bleſſing by them. (*a*) *Rom:* 14.23. 2 *Chron:*17.6. *Pſal:*63.1,2. *Pſ:*84. 2,6. (*b*) *Ezek:*33.31,32. *Mat:*15.8. *Ezek:* 14.3. *Pſal:*50.16. *Eſay* 1.11. *Iob* 16.17. (*c*) *Ier:*7.4,10,11. *Hoſ:*7.14. *Zach:*7.5. *Mal:* 1.7,8,13,14. *Mal:*3.14. 1 *Pet:*2.2. [Exerciſes of Religion muſt be performed, not only as a *duty*, but as a *means* of grace.] *Care of the inward man in Gods worſhip.*

Q. How muſt Gods worſhip and ſervice be performed by the *outward* man?

A. With ſuch humility and reverence, as becomes people that have to doe with an holy Lord God. *Heb:*12.28,29. 1 *Cor:* 11.22,28,29. *Act:*20.9. [It is a ſin either to *diſuſe* or to neglect the outward worſhip of God, or to performe the ſame careleſly. Revered *Geſtures* of the Body, as Kneeling, Bowing, lifting up of Hands and Eyes, putting off the *Hat*, &c. are *forbidden* *And of the outward man.*

bidden to be given to an Image; *therefore* they are *commanded* to be *given* unto God.] 1 *Cor:*15.13. 2 *Sam:*6. 3,7,8.

Q. What duty is here required, as an *helpe*, to *further* the outward worſhip of God?

A. We muſt provide all ſuch *means*, by which the worſhip of God may be erected, defended and maintained. *Mal:* 1. 10. 1 *Cor:*9. 13,14. [We muſt plead for Religion, and be at coſt for it: take away Arts, Tongues, Schooles, Colledges, and Maintenance, you will ſoone have no preaching, nor any worſhip of God. Helping ſervice is forbidden to Images, but required for Gods Worſhip.

Q. Why ſhould we be ſo *carefull* to avoyd *Image* and *Will-worſhip*?

A. Becauſe ſuch perſons be indeed *haters* of God; however they ſay, they doe it with good *intentions*, and in greater *honour* and reverence to God. [As the unchaſt Wife doth not love her Husband, what ere ſhe profeſſe.] *Prov:*6. 34,35. *Hoſ:*2. 2, 13. 2 *Chron:*19.3. *Eſay* 30.1. God will viſit this iniquity of the Fathers upon the Children to the third and fourth generation of them that *Hate* him.

CAP.

CAP. XXXI.

Of the third Commandment.
Thou ſhalt not take the name of the Lord thy God in vaine, &c.

Q. WHat is the drift of this third Commandment?

A. To provide for the glorifying of Gods great name, in our tongue and doings; that we ſo *behave* our ſelves, as God in all things may be *glorified.* [This Commandment directs us to an holy uſe of all Religion, and of every thing upon which God hath ſet his name.] 1 *Pet*:4.11. *Levit*:10.3. *Joh*:2.16. *Ezek*:22.26. *Mal*:1.13. *Ezek*:8.12. *Ezek*:18.2,19. *Deut*:28.58. *Mat*:5.16. *Mat*:6.9. *Joh*:11.4. *Joh*:15.8.

Gods name is taken in *vaine*, either { In an Oath, Or Without an Oath.

Q. How *many* waies is it taken in vain in an Oath?

A. Foure. 1. By *vain*, and *needleſſe*, and *cuſtomary* ſwearing in mens common talk: Oaths cannot come *unawares* from a gra-

tious

tious heart, much leſſe ordinarily. *Eccleſ:* 9.2. *Jam:*3.12. *Mat:*5.34.37. *Jer:*6.7.

Q. How, ſecondly?

Of Perjury. A. By *falſe* ſwearing; as when we (*a*) affirme a falſhood, or deny and conceal the truth, (*b*) or *falſifie* what we have promiſed by oath. [This is called perjury.] (*a*) *Zach:*5.4. *Mal:*3.5. *Levit:*5.1. *Zach:*8.16,17. (*b*) *Pſal:*15.4. *Ezek:*17.16,18. with *Judg:*9.20,56,57. 2 *Sam:* 21.1,7. with *Joſh:*9.15. Men are perjured, when they goe from what they have promiſed by Oath, as well as when they ſwear an untruth.

1. 2.

Q. How, thirdly?

A. By *wicked* ſwearing, that is, when by an oath, or vow, we *bind* our ſelves to doe evill, to doe any thing againſt charity, piety, juſtice, duty. [As that I will not come to ſuch a mans houſe, or that I will be revenged on him: Alſo all ſinfull *combinations*, Covenants and Oaths, to hide evill, or to ſet up any pretended good, contrary to Authority, Law, and duty; or contrary to any former Oaths and Proteſtations: All this is wicked ſwearing: for Gods ordinance muſt not be a *bond* of iniquity.] 1 *King:*19.2. *Act:*23.12. 1 *Sam:* 25.22. *Hoſ:*10.2,3,4. See *Junius* and *Diodate in loc.*

Q.

Q. How, fourthly, do men take Gods name in *vaine* in an Oath?

A. When they ſweare by the *creatures*, as many doe by their Faith and Troth, by the Maſſe, by their Drink, or, as I live, &c. [vainly, cuſtomarily, or in paſſion.] *Mat*:5.33,34. *Jam*:5.12. For theſe things men are *damned*. *Amos* 8.14. *Zeph*: 1.5. *Eſay* 45.23.

Q. But is it not lawfull to ſwear before a *Magiſtrate*, for the maintenance of truth, juſtice, and peace among men?

A. Yes: Firſt, provided that we ſwear in truth. (the thing ſworne, or vowed, muſt be a *knowne truth.*) Secondly, in judgement. (as becomes a wiſe Chriſtian.) Thirdly, in righteouſneſſe. (not to the hurt of another.) *Jer*: 4.2. *Exod*: 22.10,11. *Three conditions in an Oath.*

Q. Is it not lawfull to make a *vow* and promiſſory Oath, whereby we bind our ſelves to God, to perform the thing that is gone out of our mouthes?

A. Yes; it is with theſe *two* conditions: Firſt, that the *thing vowed* and promiſed be lawfull to us, and within our power and *callings* to performe. [Elſe we take Gods name in vain, if we *bind* our ſelves to doe that which is not in our power, or *not lawfull* *Of a vow.* 1.

full for us in our places to perform. [And therefore to vow ſingle life, abſolute and blind obedience to ſuperiours, as Popiſh Prieſts doe; or to *vow* any thing againſt our duty, callings, former Vowes and Oathes, they be all unlawfull, and to be broken.] *Numb:* 30. 3. *Jer:* 44. 25. *Pſal:* 24. 4.

Q. What ſecond *condition* is required in a vow and ſolemne proteſtation?

2. *A.* Becauſe all lawfull Vowes muſt be performed: therefore we ſhould forſee and *conſider*, how meet, lawfull, and profitable, the Oath will be before we ſwear, that ſo we may ſafely performe our vowes. [Our promiſſory Oaths muſt be with much caution and condition: It is a ſinne not to performe a lawfull Vow.] *Ioſh:* 9. 14, 15. 1 *Sam:* 14. 44. *Ioſh:* 2. 19. *Gen:* 24. 5. *Iudg:* 11. 31. a raſh vow.

Q. How is Gods name taken in vaine *without* an oath?

1. *A.* Firſt, by *fooliſh*, light, *unreverent* ſpeaking of Gods (*a*) Will, Titles, and Attributes; or of his (*b*) Word, and (*c*) works. [As in fooliſh *admirations*, O Lord, O ſweet Jeſu, Lord have mercy upon us, I never ſaw the like! Secondly, When gameſters thank God for their good *luck*.

Thirdly,

Thirdly, when men *jeſt* with *Scripture-phraſes*. Fourthly, when men ſpeake *reproachfully* of Gods decrees. [As if I be predeſtinated, I ſhall be ſaved; if not, I ſhall be damned, doe what I can, &c.] (*a*) *Rom*: 9.19,20. (*b*) *Iob*:6.60. *Ier*:23.34. *Act*:17. 32. (*c*) *Gen*:4.24. *Mar*:3.22,29,30. *Eſay* 36.20. *Mic*:3.11. *Zach*:11.5,

Q. How, ſecondly, without an oath?

A. When men have *curſings* and imprecations in their mouthes. [As a pox, or a plague on thee, the Devill take thee, &c. It is a ſinne to *wiſh a curſe* to our ſelves, or others; as, God *damne* me, would I were *hanged*, &c.] 1 *Sam*:17.43. 2 *Sam*:16.7. 2.

Q. How, thirdly?

A. When we apply the name *Jeſus*, or any other *name* of God, or any *ſentence* of Scripture, to charmes, ſorcery, or other ſupernaturall uſes. [As to drive away Devils, to doe *cures*, to ſanctifie creatures not ſanctified by God; as to baptiſe Bels, &c. this is a falſe application of Gods Word.] *Act*:19.13. 3.

Q. How, fourthly?

A. When men go about to *imitate* the miraculous, and *extraordinary* workes of Chriſt, and the Apoſtles. [As the Popiſh exorciſme; *ex tempore Prophecying* of men uncalld, 4.

called and ungifted; laying on of hands to give the Holy Ghoſt; to make *empty ſignes*, without effects following, &c. This is a miſapplication of Gods power, without promiſe or warrant; expoſing of Religion to contempt, and a taking of Gods name in vaine.] *Act:*19.13. *Act:*8.18,19. 1 *Cor:*14. 31,32.

Q. How, fiftly, is Gods name taken in vaine *without* an Oath?

5. *A.* When we performe any part of Gods worſhip *careleſly* and *perfunctorily*. [As when we pray without *underſtanding* and *good ſenſe*, or for *faſhion* and oſtentation; when we preach without *preparation*, and for civill complement, or vainglorioufly; when we receive the Sacrament, becauſe it is the uſe at certain times in the year, &c. Now is Gods name taken in vain by us, though we ſeem to honour him.] *Jer:* 48.10. 1 *Cor:*14.11. See *Eccl:*5.1,2. *Mal:* 1.13. 2 *Tim:*2.15. *Phil:*15.16. *Luk:*8.18.

Q. How, laſtly, is Gods name taken in vaine without an Oath?

6. *A.* When we put Gods *Name*, *Cauſe*, and Religion, upon our *own wordly*, carnall, and baſe *ends* and enterprizes. [When Religion is made a cloake to carry on, or to cover any vile and unjuſt actions, then is Gods

Gods name taken in vain.] *Ier:*7.9,10,11. *Mic:*3.11. *Mat:* 23.14. 2 *Sam:* 4. 8, 11. They put the name of God upon their wicked murther, saying, the *Lord* hath avenged thee of *Saul:* with 1 *Sam:*26.8.

Q. Why must we be carefull of this Law?

A. Because God holdeth all *prophaners* of his name, for most vile persons; who, though they *escape punishment* amongst men, yet shall not escape Gods wrath. [They are under the Law, in whomsoever any of these sins reigne.] God will not hold him guiltlesse that taketh his name in vaine.

CAP. XXXII.

Of the Sabbath day we consider, the { 1. *Institution*, 2. *Change*, and 3. *Celebration of it.*

Remember the Sabbath day.

Q. WHat is the purpose of God in this Commandment?

A. God will have *every seventh* day *set apart*, and observed to his honour and

worship

worship, in the duties of Religion, and not spent to our pleasure or profit. [It must be *separate* from other daies.] *Ezek*:22.26. *Esay* 58. 13, 14. The Sabbath was instituted chiefly for the *publique* worship of God. *Exod*:34. 21.

1. Q. Is this Law of keeping one day of seven, for an *holy* rest, still in *force?*

The Morality of the Sabbath.

A. Yes; it hath been from the *beginning*, and shall continue to the end of the world; and it is not in the *power* of man to alter this proportion of time. [As to make the day of rest to be *sooner* or *later*, as on every fift, or on every eight day.] *Gen*: 2. 2,3. *Heb*:4. 3,4. *Exod*:16. 22,25. *Mat*:5. 18. [God created *seven* daies, and no more, and God *rested* from the beginning.]

2. Q. Touching the change of the day. The observation of the *Lords* day for the Sabbath: Is it from *Heaven*, or of men?

A. It is of *God*, who *changed* the day, though not the *number* of the day, to the first of the weeke, called the Lords day. *Act*:20.6,7. 1 *Cor*:16. 2. *Rev*:1.10. *Joh*: 20.19,26. [This is a rule; look what hath been *continued* down to us by the uninterrupted practice of the Churches in all ages from the *Apostles* times, and the *first*

link

linke of that chaine, that is, the example, practice, *ground*, *reaſon*, and analogy thereof is found in Scripture; that is, to be acknowledged of *divine* authority, and not meerly of man: Now ſuch is this of the Lords day, and baptizing of Infants; the Commandment *limits* out the *quotient*, and God by particular *deſignation* hath *pointed* out the day, from which none but God can againe alter it.]

3. For the *celebration* of the Lords day, two ſorts of duties are required of a Chriſtian:

Some { *Before* the day come. / *When* the day is come.

Q. What is required of us before the day come?

A. We muſt remember it, that is, we muſt be *mindfull* of it before hand; ſo to *contrive* and order our *affaires* and *affections*, that they may not hinder us in the *Lords worke*, on the *Lords day*. *Exod*: 16.5,23.

Q. What followes hereof?

A. Therefore it is a ſinne, firſt, to reſerve ſome *od choares*, or journies, or merry *meetings*, to that day: ſecondly, to *encumber* our ſelves with more buſineſſe then we can conveniently diſpatch in ſix daies. [As to take in more work, more writing,

more Merchandize, &c. In this kinde, Brewers, Tailers, Millers, Treaders of Wine-fats, and men of other occupations doe greatly offend, as many as doe not *order* their buſineſſe to *end* with the weeke; that ſo their *calling* may ſtand ſtill, and their hearts be fitted to meet God in his Ordinances.]

Q. When the day is come, What is our duty?

A. It is two-fold: Firſt, we muſt *reſt* from all buſineſſes of our callings, in *heart*, in *act*, and in *tongue*, both we and ours. [The Law is ſpirituall, and binds the inward man.] *Neh:* 13.15,16,17. *Exod:* 34.21. *Exod:*31. 15,16. *Jer:*17.24.

Q. What, ſecondly?

A. This reſt muſt be an *holy* and ſanctified reſt; it muſt not be a *brutiſh* reſt. [There is a difference between the reſt of an Oxe, and of his Maſter.] *Eſay* 58.13.

Q. What duties are required to an *holy* reſt?

1. *A.* Foure: Firſt, we muſt *prepare our* ſelves for a publick worſhip in the morning, by *examination* of our wants & waies, and by *Prayer*, both by our ſelves alone, and with our families, for Gods *bleſſing* on the ordinances, for the edificatio nof

our

our ſelves and others. [They that come without praying, goe away uſually without a bleſſing.] *Exod*:19. 10.

Q. What ſecond duty is required?

A. We muſt be diligent to come to the publick aſſemblies, *timely*, *reverently*, and with our *company*, if we have any. *Act*: 15.21. *Luk*:4.16. *Ezek*:46.10. *Act*:10.33. *Pſal*:42.4. *Heb*:10.25. 2.

Q. What, thirdly?

A. I muſt religiouſly *joyne* with the congregation in the duties there performed; as in (*a*) Prayer, (*b*) praiſing and ſinging, (*c*) attending to the Word read or Preached, and (*d*) participation of the Sacraments. *Eccl*: 5.1. 1 *Cor*:14. 26, 27. (*a*) *Act*:16.13. *Mat*:18.19. (*b*) 2 *Chron*: 5.13. *Col*:3.16. (*c*) *Act*:13. 15,16. *Luk*:4. 20. (*d*) 1 *Cor*:11.21. *Act*:2.42. *Act*:20. 7. [It is a fault in the congregation to *divert* our ſelves from the *exerciſe* in hand, to *private reading*, or talking, or gazing about; we muſt *make one* in every exerciſe of Gods worſhip.] 3.

Q. What fourth duty is required to the *ſanctifying* of a Sabbath?

A. After the *Aſſembly* is diſmiſſed, I muſt ſpend the *other time* in meditation, and reading of Gods Word, in prayer, 4.

and conference of that we have heard, to the edification of our ſelves and families. *Act*: 17. 11,12. 1 *Cor*: 14.35. *Gen*: 18.19. [Theſe be the *duties* of the day.]

Q. Is *all* work ſimply unlawfull to be done on the Sabbath day?

Three ſorts of workes lawfull on the Sabbath day.

A. No; workes of *mercy* to (*a*) man or beaſt; (*b*) workes *about* the worſhip of God, and workes of *true neceſſity*, may be done. [God will have *mercy* rather then ſacrifice: It is therefore lawfull to *ring* bels to call the people together; to *travell* to a Sermon, to *dreſſe* our Meat, to *milk* our Kine, to *ſet watch* and *ward*, and ſuch things as belong to the meet comfort of mans life; man is not made for the Sabbath, but the Sabbath for man.] (*a*) *Luk*: 13.11,15. *Luk*: 14.1,5. *Exod*: 12. 16. 1 *King*: 8. 65. *Mat*: 12. 1,7,11. (*b*) *Mat*: 12. 5. *Neh*: 13. 19. *Joh*: 7.23. 2 *King*: 4.23.

Q. Why muſt we be carefull of this Law?

A. Becauſe if we make conſcience of the Sabbath day, we ſhall be *bleſſed* in our ſoules, and in the labours of the weeke daies. ['Tis a *bleſſed day*; the day is not capable of bleſſing, or a curſe, in it ſelf, but to the *obſervers* of it, it is a day of *bleſſing*.] *Eſay* 56.4,6. *Neh*: 13.18. *Jer*: 17.24,25.

CAP.

CAP. XXXIII.

Of the fifth Commandment.
Honour thy Father and Mother, &c.

THis Commandment ſhewes our duty, as we ſtand in *relation* one to another; as the duty of Children, Servants, Wives, Subjects; and the *reciprocall* duties of Kings, Husbands, Maſters, Parents. *Eph:6.* 2,4,9.

Q. Who are meant here by *Father* and *Mother?*

A. Not only our *naturall* Parents, but all ſuch as God hath linked to us, and *ſet over* us, in office and authority, or other preheminency above us. *Eſay* 49.23. *Iob* 29.16. 2 *King:*5.13.

Q. What is meant by *honouring* of them?

A. It is to *render* unto every one his dues, that is, ſuch *reſpect* as is due to his place, calling, or other dignity and preheminence which God hath beſtowed on him, and will have to be acknowledged in him. *Rom:*13.7. 1 *Pet:*2.13. 1 *Pet:*5.5. *Gen:*41. 40,43.

To begin with the duties of Parents, and Children.

Duties of Parents.

Q. If I be a Parent, What is my duty to my Children?

1. A. The duties of Parents to their Children be *five*: First, to (*a*) *nurture* them in the knowledge and feare of the Lord; to train them up to Heaven; to *instruct* them in their duties, and to (*b*) *observe* and correct their vicious inclinations. (*a*) *Eph*:6.4. *Deut*:6.7. 2 *Tim*:3.15. (*b*) *Prov*:19.18. 1 *Sam*:3.13. 1 *King*:1.6.

Q. What is the second duty of Parents?

2. A. In all things Parents must shew themselves *patternes of Godlinesse*, and not bane their Children by their irreligious examples; which makes both their own *counsels at home*, and the helpes of education *abroad*, to be unfruitfull unto them. *Psal*: 131. 2.

Q. What third duty?

3. A. Parents must *cherish*, protect and *provide* for their Children of substance *honestly* gotten. 2 *Cor*:12.14. *Gen*:30.30. *Iosh*: 7.24.

Q. What fourth duty belongs to Parents?

4. A. When their Children are growne up, to fashion them to good (*a*) *manners*; to assist and direct them in *choice* of their (*b*) callings, and (*c*) Marriages. [And in other

other things wherein children want help of Governours.] (a) *Job* 32.6. 2 *King*:2. 23. *Job* 29.8. (b) 1 *Sam*:1.28. (c) *Gen*: 24.2. 1 *Cor*:7.38.

Q. What fift duty?

A. Parents muſt not (a) *provoke* nor diſ- 5.
courage their Children, by diſgracing or reviling them; (b) nor by *withholding* things neceſſary for them; nor by *unequall loves*, making a difference of Children upon *outward* reſpects, to the juſt griefe of the other. (a) *Col*:3.21. *Eph*:6.4. (b) *Gen*: 37.4. *Deut*:21. 15,17.

Q. If I be a *Child*, What is my duty to my Parents?

A. The duty of Children to their Pa- *The Childs duty.*
rents, is *threefold*: Firſt, to *love*, reverence, 1.
and obey them, though they be poore folkes. *Eph*: 6. 1. *Mal*: 1. 6. *Luk*: 2. 51. *Prov*: 30. 17.

Q. What's the ſecond duty of *Children*?

A. Not to (a) *waſt* their Parents, but 2.
to ſupport and (b) *cheriſh* them in all their wants and weakneſſes. (a) *Prov*: 19. 26. (b) *Mat*:15.4,6. 1 *Tim*:5.4,8. *Gen*:47.12. *Joh*:19. 27.

Q. What's the third duty of *Children*?

A. To receive the *inſtructions* and *cor-* 3.
rections of their Parents, and not to grieve

them by obstinacy and stubbornnesse. *Deut:*21.18,19.

Q. What followes hereof?

A. They be *naughty* children, (children of *Belial*) that (*a*) *inwardly* despise, or (*b*) *outwardly* revile, mock and disobey their Parents, causing shame and *griefe* unto them by their unkindnesse, unthankfulnesse, and other licentious living. (*a*) *Deut:*27.16. (*b*) *Lev:*20.9. *Gen:*9.22,25. *Rom:*1.30.

CAP. XXXIV.

The duty of Masters and Servants.

Q. IF I be a Master, What is my duty to my servants?

1. *A.* There be *four* duties of Masters: 1. they must give to their servants things *equall* and just, that is, equall (*a*) *commands*, equall *workes*, (*b*) equall *wages*, taking (*c*) care of them both in sicknesse and in health. [Avoiding cruelty and hard usage; *contenting* themselves with that which a well minded servant may with a good conscience and honest care performe.] (*a*) 1 *Cor:*7.23. *Exod:*5.18,19. 2 *Sam:*24.4. (*b*) *Mal:*3.5. *Jam:*5.4. *Deut:*24.15. *Gen:*

*Gen:*31.6,7,12. (c) 1 *Sam:*30.12,13. *Prov:* 31.15. *Mat:*8.6.

Q. What's the ſecond?

A. Maſters muſt not be *froward* and threatning to them. [Rebukes muſt be ſparing, and with moderation, elſe our ſervice will be their bondage.] *Eph:*6.9. 2.

Q. What's the third?

A. Maſters muſt heare the cauſe and *grievances* of their ſervants. *Job* 31. 13, 14, 15. 3.

Q. What is the fourth duty of Maſters?

A. They muſt *chuſe*, (*a*) and *encourage* *godly* ſervants, or elſe labour to make them ſuch by (*b*) *inſtructing* them, by rebuking and *reſtraining* them from ill companies. [Such as have ſpent their *time* with us with love and fidelity, the greateſt reckoning is to be made of them.] *Prov:* 27.18. *Act:*10.2,7. *Pſal:*101.6,7. *Gen:*30. 27. *Gen:*18,19. *Exod:*20.10. 4.

Q. If I be a *Servant*, What is my duty to my Maſter?

A. There be *three* duties of Servants: 1. They muſt doe *ſervice* to their Maſters *faithfully*, willingly, deſirous to pleaſe them well in what they doe, not croſſing and anſwering againe, not ſlubbering over buſineſſe for faſhions ſake. *Eph:* 6. 5, 6, 7. 1.

6, 7. *Gen:* 31. 6. *Tit:* 2. 9.

Q. What's the *ſecond* duty of Servants?

2. *A.* They muſt not *filch* and purloyne, but procure their *Maſters* credit and profit what they can. *Tit:*2.10.*Gen:*31.38,39. 2 *Sam:* 12.28.

Q. What's their *third* duty?

3. *A.* They muſt *ſubmit* to the inſtructions, and beare the rebukes of their Maſters, without *ſtomack* and murmuring. 1 *Pet:*2. 18. *Gen:*16.9.

Q. This is the Servants duty: What followes hereof?

A. Therefore they be *naughty* Servants, that be *idle*, and ſlothfull, and *unruſty*, not *caring* for their Maſters credit or profit, or whether they be pleaſed or diſpleaſed.

The duty of Kings and Rulers, and Subjects under them.

Q. What is the duty of Kings and Rulers?

1. *A.* They muſt ſtudy to *preſerve* the people in (*a*) wealth, (*b*) peace and godlineſſe, *protecting* them from wrongs, and they themſelves muſt not (*c*) *oppreſſe* them in any kind, by violence, or (*d*) wreſting of judgement. (*a*) 2 *Sam:* 1. 24. (*b*)

1 *Tim:*

1 *Tim*:2.2. *Deut*:17.17. (*c*) *Ezek*:46.18. 2 *Sam*:23.3. *Mic*:3.9,10,11. *Mic*:7.3,4. 2 *Chr*:16. 10. 2 *Chr*:10.4. (*d*) *Amos* 5.7.

Q. What other duty is there of Kings and Magiſtrates?

A. They muſt be a *terror* to the evill, and an *encouragement* to the good. *Rom*:13. 3. *Amos* 5.10. *Mic*:3. 2. 2.

Q. What is *due* from *Subjects* and inferiours, to their Kings and Rulers?

A. Firſt, obedience to all their lawfull commands. [In the Lord.] *Tit*:3.1. 1 *Pet*: 2.13. *Eccl*:8.2. For the Lords ſake, and in regard of the Oath of God. *Subjects duty.* 1.

Q. What, ſecondly?

A. We muſt *render* unto them their *dues of Tribute* and cuſtome, as it doth belong to them by any right of Law, Statute, cuſtome, or otherwiſe. *Rom*:13. 4,6,7. *Mat*: 22.21. [Tribute is a *duty*, not a *curteſy*, and men ſin if they withhold it; for they attend continually upon our good.] 2.

Q. What followes hereof?

A. They are *naughty* people that (*a*) *inwardly* deſpiſe, or (*b*) *outwardly* curſe and revile, or diſobey, and (*c*) *riſe* up againſt their Rulers, or withhold their dues. (*a*) 1 *Sam*:10.27. *Eccl*:10. 20. 1 *King*:21. 13. (*b*) *Act*:23.5. *Joſh*:1.18. (*c*) 1 *Sam*:24.6.

Q.

Q. But is it lawfull in no caſe for *Subjects* to riſe up in Armes againſt their lawfull Soveraigne?

A. No, in no caſe; (*a*) No *ſupreme Power whatſoever*, or *whereſoever* reſiding, ought to be reſiſted by thoſe that are under them, (*b*) eſpecially if they have *ſworn* Allegiance unto them. (*a*) 1 *Sam*: 24. 6. *Rom*: 13. 2. Whoſoever reſiſteth the Power, reſiſteth the Ordinance of God: The Powers are not from *beneath*, but from *above*. *Joh*: 19. 11. There is no power but of God. *Ro*: 13. 1. with *Pſ*: 82. 6. He is the *Miniſter* of God. *Rom*: 13. 4. God is the *Soveraigne* Lord of the whole earth, and Kings are his *deputies* and Vicegerents; in them God is reſiſted, and they that reſiſt ſhall receive to themſelves damnation. *Prov*: 30. 31, 32. *and a King*, againſt whom there is no *riſing* up. If we cannot with good conſcience obey them, yet we muſt be ſubject, and *ſubmit* unto them. 1 *Pet*: 2. 13, 14, 16. (*b*) *Ezek*: 17. 15, 16. *Judg*: 9. 19, 20, 24, 45, 56, 57. ſee.

CAP.

CAP. XXXV.

Duties of Husband and Wife.

THE duties of Husband and Wife: ſome be *common* to them both; ſome *peculiar* to the Man or Woman alone.

Q. What be the duties of Man and Wife, *common* to them both?

A. Five: Firſt, for our *choyce*; we muſt marry in the Lord, that is, with ſuch as joyn with us in the *faith* and *worſhip* of the ſame true God. 1 *Cor*:7.39. 1 *King*:11.2, 4,7,11. 2 *Chron*:21.6. *Gen*:24.3,6. 2 *Cor*: 6.14,15,16. *Mal*:2.11. 1.

Q. What, ſecondly, is their duty?

A. To pity and doe good each to the *ſoule* of other; to bring one another from errour and darkneſſe, to be heires of the grace of life. 1 *Cor*:7.16. 1 *Pet*:3.7. 2.

Q. What, thirdly?

A. Mutuall *helping* each of other in counſels, care, and bearing the burthen of the family; eſpecially they muſt, as *yoke-fellowes*, joyn together in ſetting up *Religion* in the family. [They muſt draw in *one yoke*, and *one way*, in all good things: the burthen muſt not be caſt on one, through 3.

through the ſloth, niceneſſe, voluptuouſneſſe and pride of the other.] *Gen:* 2. 20, 24. 1 *Sam:*25. 17,24,25.

Q. What, fourthly?

4. *A.* They owe one to another conjugall (*a*) *love* and *loyalty*, whereby they muſt love and *delight* one in another above all others, (*b*) *bearing* one another burthens and infirmities. [As ſickneſſe, ſillineſſe, poverty, frowardneſſe; and not by rigorous churliſh and hardning waies to *vex one another.*] (*a*) *Heb:*13.4. *Gen:*20.16. 1 *Cor:* 7.12,13. *Eph:*5. 28, 29,31. (*b*) *Col:*3.19. *Gen:*16.6.

Q. What, fiftly, is their duty?

5. *A.* Mutuall *benevolence*, in a moderate and ſeaſonable uſe of the marriage bed. 1 *Cor:*7.4,5. *Levit:*18. 19,25. 1 *Theſ:*4. 4, 5.

Q. What is the duty more *peculiar* to the Wife?

A. She muſt be (*a*) ſober minded in all all things, diſcreet, (*b*) keep at home, (*c*) obedient to her Husband, & (*d*) of a gentle and meeke ſpirit. [It is a falſe commendation of women to be of a *great ſpirit*, to take upon them over their Huſbands, to ruffle it, and bring him under; leave that for *Zipporah* and *Vaſthi*. *Exod:*4.

25.

25,26. *Heſt:* 1.12,17.] (*a*) *Tit:*2.4,5. (*b*) *Prov:*7.11. 1 *Tim:*5.13. (*c*) 1 *Tim:* 2.12. *Gen:*3.6. *Col:*3.18. (*d*) *Prov:*31.26. 1 *Pet:*3. 3,4. [A *chearfull, curteous*, modeſt, *mild* ſpirit becomes a Chriſtian Woman; a Chriſtian Wife muſt not be ſullen, nor *taunting*; not bitter, nor *captious* and untractable, nor domineering, nor vain, in falſe adornings of haire, *naked breaſts*, coſtly attire, and ſuch like *ſhewes* and witneſſes of an ungoverned and unſanctified heart.]

Q. What is the duty more *peculiar* to the *Husband?*

A. To dwell with the Wife according to knowledge, giving *honour* to her, as to the *weaker veſſell*, that is, not overbearing any thing contrary to her credit, place, and comforts; but fitting imployments, according to her abilities; making up in *love* and wiſedome, what is defective in her *weakneſſe*. 1 *Pet:* 3. 7. [What beautifull Chriſtians ſhould we be, if we were carefull to performe and ſhew the power of Religion, in diſcharge of the duties that belong to us in our *ſeverall relations*; he is an hypocrite that is forward in *common duties* of Chriſtianity, and is not alike carefull of the particular duties belonging to his *relation* and *calling*.]

There

There be other relations of men who ought to give honour one to another, as *Paſtours* and *People*, young and aged, rich and poore, &c.

Q. If I live under a *Paſtour* or Miniſter of Gods Word, What is my duty to him?

A. The *Peoples* duty to their *Miniſters* is
1. threefold. Firſt, to (*a*) *eſteem* them very highly in love, for their works ſake. Se-
2. condly, to (*b*) *provide* them liberall and honourable maintenance, to uphold the dignity of their callings. (*a*) 1 *Theſ*:5.12, 13. 2 *King*:4.10. *Gal*:4.13,14. *Jer*:38.4,9. (*b*) 1 *Cor*:9.6,10,13,14. 1 *Tim*:5.17. That *double honour* is ſpoken of their maintenance; it is a ſin to make him a poor deſpicable man. *Gal*:6.6. *in all good things.*

Q. What is the third duty of people to Miniſters?

3. *A.* To ſuffer themſelves to be *guided* & *amended* by their wholſome and faithfull doctrines. *Heb*:13.17. 2 *Tim*:4.15. [Theſe are not duties of *curteſy* and good nature, but of *conſcience* before God, who will require a ſtrict account of all the *deriſion*, ſlanders, *hard uſage*, and up-riſings againſt their *Miniſters* perſons, calling, doctrines, and godly admonitions, as if it were a glory to keep them *under*, or to carry on

a

a fooliſh diſorder againſt them, &c. *Hoſ:* 4.4. *Mat:*22.6,7. 2 *Chron:*36.16,19. *Act:* 4.2,3,24. *Rev:*11.5. See 1 *Cor:*4.11,12, 13. *Jer:*26.15.

Q. What is the *Miniſters* duty to the flock?

A. 1. He muſt goe in and out *before them* in a(*a*)*blameleſſe converſation.* 2. And(*b*)*feed* them with wholſome doctrine,(*c*)*plainly*, diligently, (*d*) and *faithfully*; *ſeparating* between ſheep and goats; between pretious and vile; having(*e*)*compaſſion* on the ignorant, and them that be out of the way. 1. 2.

(*a*) 1 *Tim:*4.12. *Tit:*1.6. *Levit:*21.4,21. (*b*) *Tit:*1.9. 2 *Tim:*3.16. *Jer:*23.28. (*c*) 2*Cor:*4.2. 2 *Tim:*2.2,25. 2*Cor:*12.15.(*d*) *Ezek:*13.10,19,22. *Jer:*15.19. (*e*) *Mat:*9. 36,38. *Zach:*11.15. *Heb:*5.2.

Q. There be *whom* God hath made eminent above us in *gifts* of minde, *birth*, *age*, or eſtate; and we muſt honour *whom* God hath honoured: What is our *duty* to ſuch?

A. To *acknowledge* their gifts,and *reverence* their perſons; eſpecially if they be found in the way of righteouſneſſe. *Lev:* 19.32. *Prov:*16.31. *Eſay* 3.5. *Dan:*2.48. 1 *Tim:*5.1.

Q. And what is *their duty* back againe to *Inferiours?*

A. They muſt not *diſdaine*, nor deſpiſe others that be *below* themſelves in gifts or eſtate, but rather to be *beneficiall* to them, by their countenance, good example, and *beſt uſe* of their gifts. *Jam*:2.2. *Job* 29.15, 16,17. *Luk*:8.3.1 *Tim*:6.17. *Tit*:2.2. [All *talents* are given for uſe; as the eye receives not ſight for it ſelfe, nor the ſtomack meat for it ſelfe, but for the body.]

Q. Becauſe all men are to be *honoured*, and we muſt not doe any thing whereby our brother is ſet at *nought*: Tell me how *equals* ought to behave themſelves one toward another? [As fellow-ſervants, fellow-Miniſters, fellow-Citizens.]

A. They muſt be *curteous* one to another, and *reſpectfull*, giving honour one to another, not provoking, envying, or diſgracing one another. 1 *Pet*: 2. 17. *Rom*: 12.10. *Mat*:23.6. *Gal*:5.26.

Q. Why muſt we be carefull of this Law?

A. Becauſe God hath *annexed* outward bleſſings to the conſcionable performance of the *duties herein* contained, namely, *long life*, & wel-being. [It ſhall be well with thee, and thou ſhalt live long.] We muſt take all outward promiſes with this *condition*, *viz*: ſo farre as they ſhall be expedient

pedient for the health of our ſoules, and not to the hurt of them; Gods children *have* long life, health, &c. or the *bleſſing* of them.]

CAP. XXXVI.

Of the ſixt Commandment. Thou ſhalt not kill.

Q. WHat is the *purpoſe* of God in this ſixt Commandment?

A. 1. To provide for the *ſafety* and *preſervation* of mans life. 2. And it *forbids* all *unmercifulneſſe and cruelty*, whereby the life, or well-being of the life of another is prejudiced and impeached. [We muſt not, 1. *Harme* our own, or anothers life. 2. Nor *wiſh*, in affection, any impairing of the ſame. Nor, 3. *Signifie* by *tokens* any ſuch deſire.] *Mat*: 15. 19.

This Command-ment is *broken* { Inwardly, Outwardly.

Q. How is it broken *inwardly?*

A. Two waies. Firſt, by *raſh* and unadviſed anger. [Now anger is an inward motion of *diſpleaſure* againſt another, inclining the heart to *wiſh* or practice *evill* to another;

another; there is a *juſt anger* againſt the ſinnes of others: but ſinfull anger is that which is conceived upon *ſurmiſes*, and falſe cauſes; or elſe is exceſſive in the meaſure, and continuance; or evill in its effects, moving us to doe evill.] *Mat*:5.22. *Eph*: 4.31. *Jam*:1.19,20. *Prov*:14.29.

Q. How, ſecondly?

2. *A*, By *hatred* and malice, *envy* and deſire of *revenge* againſt another. [This is the *murther* of the *heart*.] 1 *Joh*:3.15. *Col*: 3.8. *Rom*:12.19. *Obad*:*v*.10,12.

Q. Is all *revenge* unlawfull?

A. All *private* revenge is unlawfull: but God hath ſet the *Magiſtrate*, in his ſtead, to take vengeance upon a Malefactor, and to right *our* wrongs *for us*. *Prov*: 20. 22. *Rom*:13.4. *Rom*:12.17. 1 *Sam*:25.26,35.

Q. How is this Commandment broken *outwardly*?

1. *A*. Many waies: Firſt, when the murther of the heart doth breake forth and diſcover it ſelfe in *dogged* and *wrathfull lookes* and geſtures. *Mat*:5.22. *Racha*. *Gen*: 4.5. *Mat*:27.39. *Pſal*:22.13. *Gen*:21.9. 2 *Sam*:13.15. [All diſdainfull and *ſcornfull carriages*; as the fleering of the countenance, laying out of the tongue, grinding of the teeth, biting the nailes, ſhaking

ſhaking the head, ſtamping with the foot at one, or any other *geſture* and carriage, whereby thy brother is ſet at *nought*, is a ſinne againſt this Commandment; this is to ſay, *Racha.*]

Q. How, ſecondly?

A. When the wrath and malice of the heart breaks forth into evill *ſpeeches*; as (*a*) railing, (*b*) ſcoffing, (*c*) brawling and chiding, (*d*) accuſing, upbraiding (*e*) and threatning, &c. [Theſe ſhew the *venome* and *rancor* of the heart, and are the *murther of the tongue*; this is to ſay, *Thou foole.*] 2.

(*a*) *Pſal*:59.7. 2 *Sam*:16. 8. (*b*) *Mat*:27. 40,43. 2*King*:2.23. (*c*) *Eph*:4.31. *Tit*:3.2. (*d*) *Pſal*:52. 4. *Ezek*:22. 9. (*e*) *Act*:9.1. In all which places you ſee, that Railing, Scoffing, Brawling, Accuſing, Threatning, and ſuch like, are here forbidden.

Q. How, thirdly, doe men ſin againſt this Law outwardly?

A. When anger and fury breaks forth into *blowes*, ſo that we ſtrike, wound or maime another. *Act*: 23.3. *Exod*: 2. 13. *Exod*:21. 18,20,22. 3.

Q. How, *fourthly?*

A. In the *groſſe act* of murther, that is, when men lay violent hands on (*a*) *themſelves*, or (*b*) *others*, to the taking away of 4.

their *life*; (*c*) or elſe by *Counſell*, wiſhing, approbation, or any other way are *conſenting* to the killing of themſelves or others. (*a*) 1 *Sam*:31.4. 2 *Sam*:17.23. *Mat*:27.5. (*b*) *Gen*:4.8. (*c*) 2 *Sam*:12.9. 1 *King*:21. 10,13. *Mat*:14.8. *Act*:8.1. *Act*: 22. 20. [It is a fearfull ſinne. *Num*: 35. 31, 33.] *Judg*:9. 24.

Q. How elſe doe men become guilty of *murther* in the ſight of God?

5. *A.* When we (*a*) *neglect* the means of life and health; or elſe by (*b*) ſurfetting and drunkenneſſe *impaire* our own or anothers health; or (*c*) elſe do *deſperately caſt* our ſelves and others into dangers, and ſinnes, which are *puniſhable* by death. (*a*) 1 *Tim*:5.23. (*b*) *Rom*:13. 13. *Hab*:2. 15. (*c*) 2 *Sam*: 23. 15, 17. *Joh*: 11. 8, 9. (*d*) 1 *King*:2. 23.

Q. How, *laſtly*, doe we become guilty of *bloud* in the ſight of God?

6. *A.* By *unmercifull* and cruell dealings with others, uſing *oppreſſions* and extremities againſt them. *Eſay* 1.15. *Eſay* 3.15. *Jer*: 22.13,17. *Mic*:3.2,10. *Luk*:11.39. *Ezek*: 22 7, 13, 27. [Such perſons are compared to *Butchers*, to *Grinders*, to *Theeves*, to *Wolves*, and they are *murtherers* in the ſight of God.]

Q.

Q. What is here *commanded* in this Law?

A. All workes of *sobriety*, meekneſſe, and *mercy*, whereby the life of my ſelfe or neighbour is preſerved. [We muſt put on (*a*) *bowels of mercy*; we muſt (*b*) *ſpeak* good unto them, (*c*) *defend*, and (*d*) relieve them as we can.] (*a*) *Col:*3.12. (*b*) *Gen:* 31.29. (*c*) *Exod:*2. 13. *Jer:*26. 24. (*d*) *Luk:*10.37.

Q. As there is a life, ſo there is a mur*thering* of the *ſoule*, as well as of the body; and he is a Murtherer that kils his *owne ſoule*, or the ſoule of another. *Act:*20.26. What doth God require of us in this regard?

A. That we ſhould not (*a*) plunge our ſelves, or others, into *ſin* and *hereſy*, by *rejecting* or *corrupting* the food of ſouls, Gods Word, nor by any other *ſeducement* whatſoever; but (*b*) rather to bring our ſelves, and others, to a love of the truth, and *labouring* after the bread of life. (*a*) *Ezek:* 33.8,9. *Ezek:*34.4. 2 *Cor:*7.2. 2 *Pet:*3.16. *Tit:*3.11, (*b*) *Jam:*5.20. *Joh:*4.10,14,26. *Jud: v.* 20,21. *Heb:*3.13.

CAP. XXXVII.

Seventh Commandment.
Thou ſhalt not commit Adultery.

Q. WHat is the drift of this Commandment?

A. To provide for the *chaſtity* of our ſelves and others: Wherein God doth, 1. Require a *cleane heart and body*. 2. And *forbiddeth* all words and geſtures that may ſound and allure to uncleanneſſe. *Mat*:5. 28. 1 *Theſ*:4.3,4.

This Command- { Inwardly,
ment is broken { Outwardly.

Q. How *inwardly*?

A. By filthy *imaginations* and *deſires* of the heart, though they never break forth into the outward action. [That's the adultery of the *heart*.] *Col*:3.5. 1 *Cor*:7.9. *Gen*:39.7. 2 *Sam*:13.2.

Q. How is it broken *outwardly*?

1. *A. Three* waies: Firſt, by (*a*) *wanton behaviour*, in (*b*) apparrell, (*c*) countenance, (*d*) geſture and gate, or any other thing *belonging* to the externall deportment and carriage, *whereby* the *unchaſtity* and lightneſſe of the mind is *diſcovered* or *procured*.

[As

[As mixt and laſcivious dancings, dalliance, painting, naked breaſts, haire, &c.] (*a*) *Gal*:5.19. 1 *Cor*:6.9. *effeminate*. *Rom*: 13. 13. *chambering*, that is, familiar converſation with women in *private*. (*b*) 1 *Pet*: 3.3. *Eſay* 3.18. (*c*) 2 *Pet*:2.14. *Prov*:6.25. 2 *King*: 9. 30. *Job* 31.1. (*d*) *Eſay* 3. 16. *Prov*: 7. 13.

Q. How, ſecondly?

A. By wanton *words*; by light, filthy, and *rotten* jeſtings, and communications. [This is the *adultery* of the *tongue*: Here then is condemned the reading and ſinging of *laſcivious bookes* and poems, uſe of laſcivious *pictures*, *&c.* The *memory* muſt not be loaded, nor the *tongue* exerciſed, with ſuch vain, looſe, *broad* ſpeeches. He that would be free from *adultery*, muſt make *conſcience* of wanton words and behaviour.] *Eph*:4. 29. *Eph*:5.3,5. *Col*:3.8. 2.

Q. How, thirdly?

A. By all bodily (*a*) uncleanneſſe with *another*. [*Whereof* there are many *degrees*; as (*b*) *unlawfull* marriages, (*c*) *unſeaſonable* uſe of the marriage bed, fornication, (*d*) adultery, (*e*) inceſt, and all (*f*) *unnaturall* mixtures.] (*a*) 1 *Cor*:6.9. *Heb*:13.4. *Deut*: 27.20,23. (*b*) 1 *Sam*:25.44. *Mark*:6.18. *Levit*:18.18. (*c*) *Ezek*:22.10. (*d*) *Prov*:2. 17. 3.

17. *Mal:*2. 14,15. (*e*) 2 *Sam:*13. 12, 14. (*f*) *Rom:*1.24,26,27.

Q. Is not the *judgement* of God revealed in ſpeciall manner againſt uncleane perſons?

1. *A.* Yes *divers* waies: 1. Not *only* in their (*a*) bodies, eſtates, (*b*) name and (*c*) po-
2. ſterity: but 2. The *Lord doth alſo ſmite* them with (*d*) *ſottiſhneſſe* of judgement, (*e*) *diſtreſſe* of conſcience, (*f*) with a *ſecret diſlike* of honeſt and good men, and with *hardneſſe* of heart, to *hide* their filthineſſe with *lying*, perjury, (*g*) *murther*, &c. (*a*) *Pro:*5.10,11. (*b*) *Prov:*6.33. *Iob* 31.9,10,11. (*c*) *Deut:* 23.2. *Hoſ:*4.13. (*d*) *Hoſ:*4.11. (*e*) *Prov:* 7.26,27. *Prov:*5.3,4. *Pſal:*51.10,11. (*f*) *Prov:*7.8. (*g*) 2 *Sam:*11. 6,13,15.

Q. What things are *commanded* as *means* and helpes of preſerving *chaſtity*, and avoiding bodily uncleanneſſe?

1. *A. Foure:* Firſt, (*a*) *temperance* in meats
2. and drinkes. *Secondly*, (*b*) chaſt and *good company*. (*a*) *Prov:*23.33. *Ezek:*16.49. *Gen:* 19.32,33. (*b*) *Prov:*5.8. *Prov.*13.20. *Eccleſ:*7.26.

Q. What be the *two* latter helps?

3. *A. Thirdly*, (*a*) *ſhamefaſtneſſe*, and modeſt
4. behaviour. And *Fourthly*, (*b*) lawfull marriage. (*a*) 1 *Tim:*2.9. *Jer:*3.3. [We are in danger

danger to loſe the *jewell*, if we loſe the *key*.] (*b*) 1 *Cor*:7. 2,9,36.

Q. Is it not then a *fearfull* ſin to tolerate *Stewes*, and *prohibit* marriage?

A. It is the doctrine of *Devils*, befitting the Church of *Rome*, which is ſpiritually *Sodome*. 1 *Tim*:4.1,3. *Deut*:23.17,18. *Rev*: 11.8.

CAP. XXXVIII.

Of the eight Commandment.
Thou ſhalt not ſteale.

Q. WHat is the *drift* of this Commandment?

A. To provide for the preſervation of mans *outward eſtate*. 1. Wherein God (*a*) *forbiddeth* all *wronging* of our neighbour in his *goods*, together with all unlawfull waies of getting. 2. And *requireth* (*b*) equity and uprightneſſe in mens dealings. (*a*) *Eph*:4.28. (*b*) *Levit*:19.35,36. *Mic*: 6.8.

Q. What is meant by ſtealing?

A. All *getting* (*a*) and *keeping* (*b*) of that which belongs to another, againſt his *knowledge* and *conſent*, whether it be done ſecretly (*c*) or openly, by fraud or under

under colour of Law and Right. (*a*) *Ezek*:22.13. *Jer*:17.11. (*b*) *Mic*:6.10. *Job* 20.15. (*c*) 1 *King*:21.15. 1 *Cor*.6.8. *Luk*: 19. 8.

Q. How doe men become guilty of this ſinne of *ſtealing?*

Five waies of ſtealing.

A. Five waies: Firſt, by downright *robbery*, and ſecret filching and purloyning. [As robbing by Land or Sea; concealing of things found, or lent.] *Zach*:5. 3,4. *Ioſh*:7.11,22. *Levit*:6.2,3. *Eſay* 1. 23.

1.

Q. How, ſecondly?

A. By hard, unreaſonable, and *fraudulent bargaining* in buying, ſelling, and other like contracts, wherein we gain from our brother to his *loſſe* and grief, working upon his *weakneſſe*, or *neceſſities*. [Theſe are as bad as an High-way Theefe.] *Lev:* 19. 11. *Am*:8.4,6,8. 1 *Theſ*:4.6. *Zeph*:1.9. *Ier*: 22.13. [And of this theft are guilty all ſuch perſons, 1. As *engroſſe*, enhaunce, and falſifie commodities. 2. They that ſell *crackt titles*, or things they ſhould *not ſell*, as places of *Juſtice* and judicature, *places* of *charity* and piety, as Parſonages, and ſpirituall promotions, places in Colledges, Hoſpitalls, &c. 3. They that uſe *falſe* weights and meaſures. 4. Racking of tenants, and all men that uſe *more wit* then

2.

conſcience

conſcience in dealings. All kind of *oppreſſion* is theft.]

Q. Who, thirdly, are guilty of *theft* before God?

A. They that by *force*, or *pretence* of *Law*, wreſt things from their neighbours, or drive them to *unreaſonable* compoſitions. [Such are the removing of *Land-markes*, and forced *incloſures*; forcing of a Woman to ſell her joynture, or Children their inheritance; alſo prolonging of *Law-ſutes*, tiring poor men, and *overpowring* them by Bribery, Friendſhip, &c. Theſe are great thefts; but God can, and doth hamper them.] *Prov*:22.28. *Mic*:2.1,2,8. *Mal*:3.5. *Ezek*:22.12. 1 *Sam*:12.3. 3.

Q. How, *fourthly*, are men guilty of theft before God?

A. By *lending*, or *borrowing*, to the deceiving and oppreſſing of our brother. [Sometimes the Lender gripeth the Borrower, and ſometimes again the Borrower deceives the Lender.] *Ezek*:22.12. *Pſal*:7.21. *Rom*:13.8. ['Tis not a ſin to borrow for ones *need:* yet to borrow *without* cauſe, or to maintain pride and idleneſſe, and beyond our abilities to pay, that is ill.] 4.

Q. Under the name of theft is forbidden

den all *unlawfull* waies of gaine: Tell me then: How, *fiftly*, doe men ſin againſt this Commandment in outward act?

5. *A.* By uſing *unlawfull callings*, and ungodly practiſes, to get their livings. [As doe Gameſters, Jugglers, Stage-players, Rope-dancers,&c. alſo they that *ſell juſtice*, or the gifts of the Holy Ghoſt; or elſe expoſe their *bodies* for *hire*, or their *wits* and pens to get money by filthy Poems, falſe and fooliſh writings,&c.] *Act*:16. 16,19. *Act*:19.24,25. *Deut*:23.18. *Mat*:4.9. *Luk*: 18.8. *Mat*:26.15.

Q. Thus we wrong our Neighbour in his goods *outwardly*; there is a *theft* alſo of the *heart*, *Mat*:15.19. Tell me then: How doe we ſinne againſt this Commandment *inwardly?*

A. Two waies: Firſt, by *grudging* and wiſhing evill to the proſperity of others, or plotting their dammage. *Pſal*: 73. 3. 21,22. *Deut*:22.1.

Q. How, ſecondly?

A. By *Covetouſneſſe* and diſcontentedneſſe with our own eſtates. *Eccleſ*:5. 10. 1 *Tim*:6.10. *Prov*:15.27. *Eſa*:32.7,8. *Prov* 30.15. *Hab*:2.5. *Heb*:13.5.

Q. How doth *Covetouſneſſe* diſcover itſelfe? [No man will yeild himſelfe t

be a Covetous perſon.]

A. 1. A covetous perſon ſpendeth many *pretious thoughts* and delights upon abundance. 2. He placeth much *credit* and *comfort* in that *treaſure*. 3. And for *attaining* thereof, he will doe *mean* things, yea *ſinfull* things, and *hidden* things of diſhoneſty: [He covets and *deſireth* more then he *dares* to *pray* for: that's a Covetous perſon.] *Ezek*: 33.31. *Eccleſ*: 4.8. *Prov*: 28.20. *Eph*: 5.5. *Three ſigns of a covetous perſon.*

Q. Thus of things *forbidden*: What doth the Lord *require* of us in this Commandment?

A. Foure things: Firſt, to *worke* with our hands the thing that is good, that is, to be diligent in a *lawfull* calling. *Eph*: 4.28. 2 *Theſ*: 3.8,10. *Prov*: 10.4. *Gen*: 2.15. *Gen*: 3.19. 1.

Q. What, ſecondly?

A. Frugality and *providence*, in uſing our goods according to the rules of *Charity* and *juſtice*. *Joh*: 6.12. *Pſal*: 112.5. 2.

Q. What, thirdly, and fourthly?

A. 3. To *deal juſtly* with our *Neighbour*; (*a*) to *helpe* him in his eſtate. 4ly, And if we have wronged him, to (*b*) make *reſtitution*. (*p*) *Deut*: 22.1. 1 *Sam*: 25.16. *Gen*: 30.33. 1 *Theſ*: 4.6. (*b*) *Gen*: 43.12. *Iob* 20. 17. 3. 4.

15,18,20. *Ezek*:33. 15. *Luk*:19.8. *Mat*: 27. 7. *Philem*: *v*. 18, 19.

Q. How doe men ſinne againſt their *own* eſtates?

A. By *idleneſſe* and *waſtfulneſſe* impairing it. [No man hath *power* over his *own goods*, to waſt them in rioting, in clothes, building, gaming, ſports, &c. as he *pleaſeth*: but we muſt uſe them as ſtewards, who are to bring in their *bills* of expence unto God. [As thus much for this, & ſo much for that.] 2 *Theſ*:3.11. *Prov*:18.9. *Prov*: 19.26. *Luk*: 15.13.

CAP. XXXIX.

Ninth Commandment.
Thou ſhalt not beare falſe witneſſe, &c.

THE purpoſe of God in this Commandment, is, to preſerve *truth* amongſt men, to maintaine the good *name* and eſtimation one of another; to this end ſome thing is *forbidden*, and ſome things *commanded*.

It is broken outwardly.

Q. What is *forbidden* in this Commandment?

1. *A*. All kinds of *lying* and miſ-ſpeaking of our brother, to his hurt and diſcredit.

credit. *Eſay* 63.8. *Col*:3.9,10. *Rev*:22.15. *Joh*: 8. 44.

Q. But is a *jeſting* lye, and lying for the profit of another, unlawfull?

A. It is; no occaſion or *pretence* can make a lye to be lawfull. *Job* 13.7,8. *Rom*: 3.7,8. *Gen*:20.9,12,16. 1 *King*:13: 18. *Hoſ*:7.3.

Q. Shew ſome other particulars *wherein* we ſin againſt this Commandment?

A. The *groſſeſt* and moſt harmfull kind of *lying* is in judgement, and bearing of witneſſe, when either the *Judge*, *Witneſſe*, or *Pleader*, ſhall deny, conceal, pervert, and diſſemble the truth, or countenance the wrong. [It's a ſinne to ſhrink from the truth, when Religion, Juſtice, or Charity, doe call for the maintining of it. *Jer*:9.3.] *Deut*:19.18. *Mic*:7.3. 2 *Tim*:4. 16. *Prov*:24.11,12.

Q. How, ſecondly, is this Law broken?

A. By backbiting, *ſlandering*, harſh and unjuſt *cenſures* of others; or any way raiſing or taking up an evill report againſt our brother. *Pſal*: 15.3. *Exod*:23.1. 2 *Sam*: 16:2,3. *Neh*:6.6. *Levit*: 19.16. *Mat*:7.1. *Mat*:3. 22,30. 2 *Sam*:16.3.

Q. How, thirdly, doe we ſin againſt this Commandment?

3. *A.* By *diſſimulation*, and equivocation; that is, when we are made to *believe* one thing, and another is *intended*; or when mens words doe beare a *double* ſenſe. [So that there is one propoſition *reſerved* in the mind of the equivocator, which croſſeth that which is uttered by the tongue: 'tis a ſinne to diſſemble and equivocate.] *Jer:*9.8. *Pſal:*12.2. *Pſal:*15.2. *Mat:*26.72.

Q. How, *fourthly*, doe we ſin againſt this Commandment?

4. *A.* When we ſpeake the *truth* in *malice*, that is, with an intent and deſire to hurt and diſgrace another. [As *Doeg* did.] 1 *Sam:*22.10. with *Pſal:*52.2,3,4.

Q. Out of the heart proceeds *falſe witneſſe*. *Mat:*15.19. *How* doe men offend in *heart* againſt this Commandment?

Inwardly. *A.* Two waies: Firſt, by evill *ſurmiſings*, and ungrounded ſuſpicions, (*a*) thinking *hardly* of others without a cauſe. [That is, upon ſome (*b*) weak *matter*, or weak (*c*) *evidence*; as upon hear-ſay, jealouſie, uncharitable collections, &c. all which proceed from want of love.] (*a*) *Mat:*9.3,4. *Joh:*7.24. *Joh:*9.16. (*b*) *Rom:* 14.3. 1 *Tim:*6.4. (*c*) 2 *Sam:*10.3. 1 *Sam:* 22.8,10. 2 *Sam:*16.4. 1 *Sam:*24.9.

Q. How, ſecondly?

A.

A. When we can *rejoyce* in the *diſgraces* of another, being glad to hear him evill ſpoken of; or elſe to be grieved for their good eſteeme: [This alſo proceeds from want of love.] *Mat:*21.15. 3 *Joh: v.* 10, 12. 1 *Sam:*18.7,8.

Q. Theſe be things forbidden: What doth the Lord *require* of us in regard of our brother?

A. Firſt, that we ſpeak the *truth* in love; *no more*, nor *no leſſe* then the truth. [Without wrenchings, fetches, doublings; without *flattery* or detraction.] *Eph:*4.15. *Pſal:* 12. 2. *Duties required.* 1.

Q. What, ſecondly?

A. To *defend* (*a*) our brothers good name, as farre as may ſtand with good conſcience; and if we have (*b*) *wronged* it, to *repaire* the ſame. [*Recanting* that which hath beene *falſely* ſaid; explaining that which hath been *doubtfully* ſaid, and praiſing or *juſtifying* them in that wherein they have been unjuſtly condemned.] (*a*) 1 *Sam:*19.4. *Jer:*26. 9,16. *Prov:*25.23. *Prov:*24.11,12. (*b*) 1 *Sam:*24.17. 2 *Sam:* 19. 19,20. 2.

Q. By what *meanes* muſt I defend my brothers good name?

A. We muſt (*a*) *conſtrue* things in the 3.

beſt ſenſe; and when they cannot be *altogether* excuſed, yet we muſt (*b*) acknowledge other good things to be in them. [That their honeſty be not quite trodden under foot,&c.] (*a*) 1 *Cor*: 13.7. 1 *Pet*:4. 8. (*b*) 2 *Chron*:19.3.

Q. How doe men ſinne aganſt their *own good* names?

A. Two waies: Firſt, when we ſpeak more or leſſe of our ſelves then is true, making our ſelves *better* or *worſe* then we are, diſſembling the good or evill that is in us. [When men *leſſen* faults, or *greaten* their virtues; or on the contrary, doe *augment* their ſinnes and unworthineſſe, and *debaſe* Gods goodneſſe in any kinde towards them, or in them, that's a falſe teſtimony of our ſelves; *boaſting* or *bragging*, and ſelfe-condemning, they be both of them evill.] *Gal*:2.13. *Exod*:4.10. 1 *Sam*: 21.14,15. *Prov*:13.7. *Prov*:27.2. *Prov*:20. 6. *Acts* 12.22.

Q. How, ſecondly, doe we wrong our own good names?

A. When we *deſerve* (*a*) an evill report, or elſe (*b*) *ſuffer* an evill report to reſt upon us unjuſtly. [Both theſe doe wound a good name.] (*a*) *Gen*: 34.30. 1 *Sam*:2.24. *Phil*:4.8. (*b*) *Acts* 24.12. *Mat*: 3.23,24. *Job* 27.5.

Q.

Q. By what *means* may a Chriſtian preſerve and *defend* his own good name againſt ſlanders and falſe accuſations?

A. There be two waies: Firſt, he muſt (*a*) *cleare* himſelfe of the ſlander before men by a modeſt and diſpaſſionate conviction of the defamer. 1. 2. At leaſt he muſt ſtop (*b*) their *mouthes* by an holy and blameleſſe converſation. (*a*) 2 *Sam*: 19. 26.27. 2 *Cor*:11.5,12. (*b*) 1 *Pet*:2.12,15. *Tit*:1. 11,13. 1. 2.

CAP. XL.

Tenth Commandement.
Thou ſhalt not Covet, &c.

HEre God takes order with the *firſt motions* and inclinations to evill, though they never come to the *cenſent* of the will, and *purpoſe* of the heart. *The ſcope.*

Q. *Thou ſhalt not covet*: What is here forbidden?

A. The *firſt motions* unto ſin, the *luſting* of the old man, though we never purpoſe nor conſent unto them. [All evill inclinations and motions of the heart *before* conſent, as vaine thoughts, ſuddaine paſſions and affections, and all

luſting of the *old man* againſt the will of God. [So *Paul* expounds this Commandment. *Rom*:7.7,23. *Iam*:1.14. *Gal*:5.17.

Q. What is the *particular coveting* here forbidden?

A. Diſcontentedneſſe with that we have, *wiſhing* and longing after that which is anothers. [As when we be not content with that place and *condition* which we hold in the Family, Church, or Commonwealth; but the heart is ſtill riſing, *wiſhing*, *woulding* after the condition of another; as would I were a Maſter, or a Miniſter, or a Tradeſman, rather then a Miniſter, &c. This unquietneſſe of the ſpirit, this *ſickneſs* of the deſire, repining, *riſing*, and ſaying *within* our ſelves, O how well could I live, if I had ſuch a field, ſuch a Wife, ſuch a Servant, &c. theſe *motions* be contrary to that compleat contentment which is here required.] Under this *particular concupiſcence* of the heart, coveting that which is *anothers*, all evill motions and deſirings of the *like kinde* are forbidden; namely, all *luſtings* againſt the law of the minde; all the riſing, enmity and *Rebellion* that is in our nature againſt the things of the Spirit; the ſuddain paſſions and perturbations of the mind; alſo the *rolling* of vain thoughts

thoughts in the mind, as *thoughts* of *pride*, revenge, the *moving* of the heart towards any evill *object*; though without any ſetled approbation of the ſame. But tell me:

Q. Are theſe thoughts and motions *ſinfull*, if we doe not *conſent* unto them, nor purpoſe to put them in practice?

A. Yes, they are: The very *riſings* of *corruptions* within us, are ſins to be repented of: [They are as the *ſcum* and boiling of the pot, the riſing of the mud, &c. A *lame* horſe, if he move, he will halt in going: An *inſtrument* out of tune will jarr in the ſounding, and that is a fault; there is ſomething *wanting* that ſhould be unto perfection; ſo in our very *natures*, there is a jarring and a ſwerving from the Law of God, and that uprightneſſe, wherein God *created* man; and theſe ſwervings are the *fruits* of ſinne, and the *cauſes* of ſinne in us, as *Jam:* 1.14,15.] *Rom:*7.21,23,24. *Gen:*8.21. *Eph:*4.22.

Q. What ſay you then of evill *ſuggeſtions* and thoughts that ariſe in our minds, as thoughts of Blaſphemy, &c. are they ſinnes?

A. If they be *caſt* in by Satan, and not yeelded unto by us, they be *Satans* ſins, and not *ours:* [To be *tempted* is no ſin, for *Of Satani-call injecti-ons.*

Christ was tempted, and had evill thoughts *cast* into his mind by Satan; but to yeeld to the temptation, that is our sinne.] *Mat*:4.6. *Mat*:16,23.

Q. How may it be *discerned* whether the evill motion doe arise from our own corrupt hearts, or from Satan?

1. *A.* Two waies: 1. If the motion or temptation be *unnaturall*, (*that is*) if thoughts arise which tend to the destruction of our naturall *well-being*, or of our spirituall & *eternall* wel-being, it is then from Sathan, and if we *consent not* to such thoughts, they are not our sinnes but Satans: [Perhaps thou hast thoughts to *curse* God, to wish there were no God, thoughts perhaps of *despaire*, or to *kill* ones selfe or others, &c. these be Satanicall injections; for nature *loveth* it selfe, and so doth grace our new and spirituall nature; and therefore if we resist and dislike such motions, they be not sinne to us.] *Matth.* 4.9. *Matth.* 16.23. 1. *John* 4.3. *Mark.* 3.28.

Q. How else may that be *known*?

2. *A.* By the *manner* of their comming, if they seaze upon us with *terror* & affrightment, suddainly and unexpectedly, so that the soule is *burdened* and *groaneth* under them, willing to be rid of them, it is a signe

signe they come from Sathan; [And such thoughts and *tentations* are our *trials* and afflictions, but not our sinnes; evill thoughts which *agree* to *nature* and to our dispositions,(as that of *Davids* numbring the people, and *Judas* selling his Master,) though Sathan cast them into our minds, and stirre us up thereunto, yet they are *our* sinnes as well as *Sathans.*] *Matth.*4.10. Christ had *indignation* against that motion.

Q. What doth this Law forbidding all concupiscence, *informe* us of?

A. Two things: First,it shewes the infinite *purity* of Gods Law which requires a conformity to his will, not only in our wils, affections and actions, but in the very *frame* and temper of the soule: [That no evill motion arise against God.]

Q. What,secondly?

A. It shewes the *impurity* of our nature, which is so great,that for it *alone*,(though we never harboured an evil thought) the Lord might justly abhorre us for ever: [And therefore these inward *workings* of *corruption*, the untowardnesse and contrariety of our natures against God, are to be bewailed and crucified, if we desire to be *found* in repentance. *Iob* 15. 15,16. *Eph.* 2.3.

Eph:2.3. *Psal*:51.5. *Jer*:17.9. *Eph*:4.22. *Rom*:6.6. *Rom*:7.21,24.

Q. Is every soule bound to make conscience of the Law, in *forbearing* the sins forbidden, and *doing* the duties commanded?

A. Yes: To his power he must keep it all, else he is *under* the Law, and not under Christ. [And consequently must perish for ever.] *Rom*:6.14. *Rom*:2.25. *Gal*:5.24.

Q. Are there, *besides* this Law of God, other *Lawes* and precepts of the Church to be observed of Christians for *conscience* sake: [As to observe *Saints daies*, keep *fasting* daies, make *confession* to the Priest at certaine times in the yeare of all our sins, heare Masse upon holy daies. *Canisius Cat.*]

A. No, there is nothing to be *added* to the *written* Word of God, it being in it self most holy, *perfect*, and sufficient to make men *wise* to salvation, *Deut*:4.2. *Rev*:22.18. 2 *Tim*:3.16,17. [Man hath no power to make Laws to the *conscience*; civill constitutions they may make for outward *orders sake*; which we are to observe, if they be agreeable to the Word of God, not otherwise.

Q. Are there *Evangelicall* counsells of

perfection

perfection, distinct from precepts, which if we keep *voluntarily*, doe help forward our salvation, and increase our glory? [As that of poverty, single life, blind obedience to superiours? *Canisius Cat.*]

A. No, the Lord hath left us a *liberty* in some things, but our *choice* therein is no part of perfection: and other things named for *counsells*, are not left to our *curtesy*, but are duties to be performed as occasion requireth. [The only *service* and sacrifice which God accepteth, is, *obedience* to his *will* in his Word; and God refuseth whatsoever a man taketh in hand *besides*.]

Q. Well then, there is but one Law under which we stand; and the *end* of that Law is, as hath been said, to *drive* us unto Christ: Tell me what must we *goe* to *Christ* for?

A. For three things. 1. For (*a*) *mercy*, to forgive our sinnes. 2. For (*b*) *strength* and *victory* over our sins. And 3. for (*c*) *acceptance* of our will for the deed. [For the Law *justifieth* no transgressor; the Law gives no *grace* to keepe it selfe; the Law *accepts* nothing but compleat obedience.] (*a*) *Rom*: 10. 4. (*b*) *Joh*: 1.16. 2 *Cor*:3.6. *Gal*:3.2. (*c*) *Eph*:1.6. *Heb*: 13. 15. 1 *Pet*:2.5. 1. 2. 3.

Q.

Q. Our faith is unperfect, and so is our obedience, what is our *duty* in regard of the *imperfection* of both?

A. We must strive to *encrease* and *grow* in grace by a diligent and *constant* use of *all* those *means* which God hath set apart and sanctified to that end. [If we have a dimnesse in the eyes, or a lamenesse, we will try twenty wayes to help it, so, &c. and to this end, *only the wayes* of God are available, and must be used in their place, *one ordinance* helps another.] 2. *Pet.* 2.18. *Heb.* 6.11,12. *Luke* 17.5. 1 *Thes.* 4.1, 10. *Prov.* 1. 24. *Iob* 17. 9. He that *hath cleane hands*, shall be *stronger and stronger*.

CAP. XLI.

Of the means of Working and encreasing faith and 1. *of Hearing the word of God.*

THere is a threefold use and benefit of the *means* of grace, *viz.* 1. To *worke* faith and conversion. 2. To *encrease* graces begunne. 3. To *seale* up the assurance of all to our hearts.

Q. What be those means which God hath sanctified and set apart for the *begetting* & encreasing of his saving graces in us?

A.

A. Three: Frſt, the exerciſe of the (*a*) *word* Read and Preached. Secondly, *prayer* (*b*) publick and private. Thirdly, and the uſe (*c*) of the *Sacraments*. (a) *Rom.* 10. 13,14. *Acts* 8.31,35. *Act.* 13,15,27. *Act.* 15 21. (b) *Luke* 11.9,13. *John* 16.23. *Act.* 16. 13. (c) *Luke* 7.30. 1 *Cor.* 10.16. 1 *Cor.* 11. 17. *Mat.* 3.6,7. *Mark* 1.4.

1. Of *hearing* the word of God.

Q. How may I *heare* the word of God to my *comfort* and ſalvation?

A. Some things are required, 1. Before we come to Heare. 2. Some things in Hearing. 3. And ſome things after we have Heard.

Q. What is required before we come?

A. Before I come, I muſt ſet my *heart* and minde in *frame* by due preparation. *Exod* 19. 10,11. 1 *Sam.* 6.20. *Acts* 10.33. *Luc.* 8.18.

Q. Wherein Stands this *preparation* to *right* hearing, or reading the word of God? *Of preparation before Hearing.*

A. In three things: Firſt, the heart muſt be *emptied* of all ſtumbling blocks of iniquity, I muſt receave it in an *honeſt* heart, (*that is*) with a teachable & *tractable* heart, *reſolving* to practice whatſoever is taught me out of Gods word [I muſt not *ſet up* 1.

any

any imaginations, reasonings, or purposes, which may make me to be *offended*, and stumble at the Word, being disobedient: but I must *submit* every opposite desire to the obedience of Jesus Christ.] *Ezek*:14.7. *Ezek*:33.32. *Mat*:19.22. *Joh*: 5.44. *Jer*:4.3. *Act*:10.33. *Luk*:8.15. *Rom*: 6.17. *Jam*:1.21. 1 *Pet*:2.1, 2, 8. [Lord here I am before thee *as the clay*, fashion me to thine owne mind and will.

Q. Wherein, *secondly*, stands right preparation?

2. A. We must not come *heavily*, and for *formes* sake, but with an *hungring* and thirsting after the good knowledge of God, desirous to grow by it in grace and goodnesse. *Esa*:2.3. *Luk*:1.53. 1 *Pet*:2.2. *Job* 23.12. *Psal*:19. 10,11.

Q. Wherein, *thirdly*, stands this preparation?

3. A. We must *pray* for the Spirit, and blessing of God, to accompany the outward Ordinances, without which they are uneffectuall. [Many men know these directions: but didst thou ever put them in *practice*? Didst ever set thy self by hearing to get wisedome, and be healed?] *Prov*:20.12. *Luk*:24,45. *Esay* 48.17. *Psal*: 119.18.

Q.

Q. 2. In *hearing*, What must we doe?

A. The Word must be heard with reverence, and attention, and mingled with faith, that is, I must *beleeve* that it is true, and *true* to me. [As if I hear a *promise*, or a *duty*, or a *marke* of grace, I must take it to my selfe, as true and good to me.] *Heb:* 4,2,3. *Luk:*4.20. *Act:*13.46.

Q. What *help* have you thus to *prepare* and dispose your heart?

A. I must consider, that it is not the will (*a*) and word of *man*, but of God, by which also I shall be judged; and therefore if I (*b*) *resist* it, I stand not out against man, but against God. [Untill I give Gods Word a *divine* authority over my heart, I am but an hypocrite, I can never beleeve. &c.] (*a*) 1 *Thes:*1.4,5. with 1 *Thes:*2.13. (*b*) *Zach:*7. 12. *Act:*7.51. 2 *Chr:*34.19,21. *Ezra* 9.4. [This consideration would free the heart of *impatiency*, and contempt of the Preacher, of *pride* of our own hearts, and other carnall affections, which make the Word unfruitfull unto us.]

Q. 3. What must we doe *after* we have heard?

A. Two things: First, we must *meditate* and conferre of it, and examine it, (as the Bereans 1.

Bereans did) that ſo the rules of Gods word may be *rooted* in our underſtanding, memories and affections. *Acts* 17.11; 12. *Luke* 2.51. 1 *Cor:* 14.35.

Q. What ſecondly?

A. We muſt be carefull to turne hearing into *practice*, for not the hearer, but the doer of the word is bleſſed. *Matth:* 7. 24,26. *Jam.* 1. 22, 23,25. *Pſal:* 119. 105. *Prov.* 6.21,22. *Luke* 11.28.

CAP. XLII.

Of Prayer, which is the ſecond means of Grace:

PRayer is an excellent means to obtaine all good things ſpirituall and temporall at Gods hands. *Iam.* 1.5. *Luke* 18.1,2.

Q. What is Prayer?

What it is. *A.* Prayer is a *wreſtling* with God, or a making *known* of our requeſts to God with ſupplications for good things according to his will, and giving him the *praiſe* of all the good we have: *Gen:* 32.24. *Hoſ:* 12.4. *Phil:* 4.6. *Neh:* 1.8. There be many things *required* to the making of an acceptable prayer, to a right manner of calling

calling upon God, which ſhall be ſet down as followeth.

Q. To *whom* muſt we make our prayers? 1.

A. Only to God in the *name* and mediation of Jeſus Chriſt, Chriſt bids us pray to our *Father* in heaven. *Col*:3.17. *Eph*:3. 12,14. 1 *Tim*:2.5. *Rev*:8.3. *To whom.*

Q. What is it to pray in the *name* of Jeſus Chriſt?

A. It is not only to ſay thoſe words, [*through Jeſus Chriſt our Lord Amen;*] but it is by faith to *plead* the grace of the *Covenant* made with us in Chriſt: [To make him the great Maſter of *Requeſts* in Heaven; it is an interpoſing and *pleading* of Chriſts merits with the Father, to ſpeed our deſires.] *Acts* 4.29,30. *John* 16.23. *Heb*:3.15. 2. *Through whom.*

Q. Why muſt we call upon God *alone*, and not upon any *creature*, either Angels, or Saints departed?

A. Becauſe *God alone ſearcheth all* hearts, knoweth all griefes, *bears* all praiers, and is *alone able* to ſatisfy our deſires, and ſupply our wants. [To pray to one doth ſuppoſe in him theſe *two* things: 1. *Omniſcience* (that is) knowledge of all hearts, of all our wants, deſires and groanings. 2. *Omnipotence*

Catechiſmus Rom. part 3. c. 6.

nipotence (that is) power in his own hands to help, and theſe are peculiar to God alone.] *Pſal:* 65. 2. 1 *Kings* 8. 39. with 1 *Kings* 18. 26. *Acts* 1. 24. *Eſay* 63. 16. *Pſal:* 50. 15.

Q. For *what things* muſt we pray?

3. *For what.*

A. Such things as ſtand with Gods will, and *promiſe* to grant: [Look what God promiſeth us, and in what manner he promiſeth any thing, the *ſame* things and in ſuch manner muſt we beg them in prayer: ſome things God hath promiſed *abſolutely*, and ſome things with *reſervation* to his Fatherly wiſdome, as the *things* themſelves, or the *want* of them, or the *contrary* to them, ſhall make moſt for the praiſe of his grace, and for *finall* and *ſpirituall* good.] 1 *Iohn* 5. 14. *Rom.* 8. 27.

Q. For whom muſt we pray?

4. *For whom.*

A. For (*a*) all men, the *dead* (*b*) only *excepted*, and ſuch as have ſinned againſt the *Holy Ghoſt*. (a) 1 *Tim:* 2. 1. 1 *Sam:* 15. 35. *Jer:* 28. 6. *Rom:* 10. 1. (b) *Eccl:* 9. 6. *Luke* 16. 26. (c) 1 *Iohn* 5. 16. [The ſtate of the *dead is unalterable*; beſides we have no example, *precept* or *promiſe* of prayer made for the dead.]

Q. In what *manner* muſt we pray unto God for theſe things?

A. To

A. To a right *manner* of praying three things are required: 1. It muſt proceed from the *heart renued* by the Spirit, and *aſſiſted* by the Holy Ghoſt in the very act of prayer. *Eph:*6.18. *Jud:verſe* 20. *Gal:*4.6. with *Rom:* 8. 15,26. [*Spirituall* prayer is not only oppoſed unto *lip-prayer*, as when the tongue is exerciſed without the heart and affection, but alſo unto *heartieſt* prayers of unregenerate perſons; a naturall man cannot pray though he cry from the heart, as they did, *Jonah* 1.5. *Hoſ.*7.14. *Pſal:*78.34,36. He muſt be a *ſpirituall* man that can pray aright, and alſo he muſt be *aſſiſted* in prayer by Gods *Spirit*, elſe he will make unmeet requeſts and looſe his prayers. *Jam.* 5.15,16. 5. *In what manner.* 1. *In the ſpirit.*

Q. How ſhall I *know* when I pray in the Holy Ghoſt?

A. By three things: Firſt, if the *ſenſe* & apprehenſion of *ſpirituall wants* and evils which deſtroy the work of grace, and hinder Chriſts Kingdome in us, do chiefly *ſtirre* us up to prayer: [That is, prayer in the *Holy Ghoſt*; there is a naturall and there is a ſpirituall good and evill.] *Pſal:* 4.6,7. 3 *things in ſpirituall prayer.* 1.

Q. How, ſecondly, may it be known?

A. By the *kind* of our importunity: the

deſire is not filled, nor the *heart* at *reſt*, unleſſe God anſwer us with ſpirituall favours and mercies, no not although all outward good things be granted. [The naturall man regards but little Gods will, or his good will; he is at reſt with naturall good things, *naturall* good things *fill* a naturall deſire, &c.] *Exod*: 33.1.2, 15,17. with *Exod*: 34.9. *Pſal*:105.4.

Q. How thirdly?

A. In ſpirituall prayer, not only the *wit*, tongue and memory, and ſuch like *good parts* of nature are exerciſed, but the
3. *graces* of the Spirit, as humility, hope, repentance, faith, &c. [This is prayer in the Spirit.] *Pſal*:66.18. *Iob*:16.13,14,17. *Iob*: 22.27,28. 2 *Chron*: 20. 6,7,10,12. *Ezra* 9. 6. *Pſal*:85.5,8 *Neh*:1.5,6,8.11.

Q. What *ſecond* thing is required to a *right manner* of praying?

A. We muſt pray with *feeling* of our wants, and *earneſtneſſe* to obtaine. [Senſe
2. of our wants and miſery begets fervency.
With fervency. We cannot be *earneſt* for things which we find no *need* of, or thinke to be *due* to us.] *Ion*:3.8. *Rom*:8.26. *Heb*:5.7. *Iam*:5.16. *Ier*: 29.13. *Dan*:9.3,8,18. *Luke* 18.1,5.

Q. What *third* thing is required to a *right* manner of praying?

A. We

A. We muſt pray in *faith* (that is) in full *aſſurance* that the thing we aske is according to Gods will, and that we ſhall obtaine our requeſts *ſo far forth* as is expepient and beſt for us. [We muſt not *doubt* of the things we aske, whether we *may* pray for them or not; nor yet of *Gods hearing* and anſwering us therein; we pray for many things conditionally, but not *doubtfully*, &c.] *Jam*: 1. 6,7. 1 *Iohn* 5.15. 2 *Cor*:12.9. 3. *In Faith.*

Q. What *ground* of aſſurance have we that we ſhall be heard?

A. Gods *promiſe* of giving ſuch & ſuch things, and of hearing us when we beg them in and through Chriſts mediation. [There is a *twofold* promiſe; firſt, God *promiſeth* to give us his Spirit, to give an heart of fleſh, to give ſtrength againſt temptations and troubles, &c. Secondly, and he hath *bid* us call upon him for the ſame with *promiſe* to heare and anſwer us; and this is the ground of our *confidence*.] *Luke* 11.9,13. *Pſal*:50.15. *Heb*:4.15,16.

CAP. XLIII.

Of the parts of Prayer, and of the Lords Prayer.

Q. WHat be the *parts* of Prayer?

A. *Three*: Firſt, a particular *confeſſion* and aggravation of our ſinns and miſery before God, with griefe and ſhame of heart, and with a purpoſe to leave them. *Luke* 18.13. *Pſal*: 51.3, 4, 5. *Prov*: 28.13. *Ez*: 9.6, 14. 1 *Iohn* 1.9. *Pſal*: 32.5. *Luke* 15.21:

1. *Confeſſion, or deprication.*

1. Tim. 2.1.

Q. What be the other *two* parts of Prayer?

2. *Petition, & Interceſſion.*

3. *Thanks-giving.*

A. 2. *Petition* (*a*) and ſupplication for good things to our ſelves or others, and 3. *Thanks-giving*, wherein (*b*) we give God the *glory* of his *own* excellencies, and of all the *good done* to us. (a) 1 *Tim*: 2.1. *Acts* 12.5. *Luke* 23.42. (b) *Hab*: 1.12, 13. *Num*: 14.17. *Mic*: 7.18. *Rev*: 5.13. 1 *Chron*: 29.11, 14. *Pſal*. 103.1, 2.

Q. Doe all Gods Children call upon their Father in Heaven?

A. Yes, as the Child will *Crave* and make his moane to his Parents, ſo the Children of God be of a *ſpirituall craving* diſpoſi-

diſpoſition whereby the ſoul hangeth upon God to receive good things from him. [*Prayerleſſe* people be dead and *graceleſſe* people.] *Gal:* 4. 6. *Zach:* 12. 10. *Pſal:* 79. 6. *Job:* 27. 10.

Q. When, and how often muſt we pray?

A. We muſt pray *continually* (that is) conſtantly Morning and Evening, and alſo upon *ſpeciall* occaſions. 1 *Theſ:* 5. 17. *Luke* 18. 1. 1° *At ſet times*, *Acts* 3. 1. *Acts* 10. 2, 9. 1. *Acts* 16. 13, 16. *Pſ:* 92. 1, 2. And it is a good thing ſo to doe: *Pſal:* 55 17. with *Dan:* 6. 10. 2° And upon *ſpeciall occaſions*, *Dan:* 9. 2. *Acts* 12. 5. *Luke* 6. 12, 13. 2.

Q. But does the ſpirit of God come at, and keep *ſet houres* of prayer? Can prayer at ſet times, be prayer in the ſpirit?

A. Yes, for the ſpirit of Grace is continually *abiding* in us, and with us, and therefore the ſpirit of ſupplication alſo: *David* and *Daniel*, *Peter* and *John*, did not want the ſpirit of Prayer, when they kept the houres of Prayer.

Q. The Lords Prayer conſiſteth of a Preface and a Body of Petitions; and there be *ſix* Petitions of the Lords prayer: How be they *divided*?

A. In the firſt three we begge ſuch

things as doe moſt *immediatly* concerne Gods *glory*: In the three latter, ſuch as concerne our *good*.

Our Father.

Q. How is God *our* Father and why ſo called?

A. Becauſe God is the *Father* of Chriſt, and in *Him our* Father, haveing *begotten* us by the word of truth, and *married* us unto his o n eternall deare ſonne. *Eph.* 1.3,5. *Gal:*4.5. *Jam:*1.18. *Rom:*8.16,17. *Joh:* 20.17. *Matth:* 22.2. *Cant:* 4.9. *Eph:*5. 32.

Q. What learne you from this, that Chriſt teacheth us in prayer to call God Father?

A. It teacheth us, that in *Prayer* we muſt goe to God as to a *Father*, we muſt conſider God in our minds as a Father to us in Chriſt Jeſus. *Eſay* 63. 15,16. *Luke* 15. 18. *Matth.* 11.25. *Iohn.*17.25. With holy confidence.

Q. Why Father rather then any *other name* or title of God?

A. Becauſe Gods *Fatherhood* in Chriſt is it which doth *aſſure* our conſciences, and giveth

giveth us boldneſſe in prayer, comming to him as a *Child* to his Father, of whoſe good will he is well perſwaded. *Matth:*7. 9,11. *Eph:*3.12. *Pſal:*103.13. *Eſay* 49.15.

Q. Why is he called *our* Father?

A. Becauſe *all* the faithfull have one common intereſt and *propriety* in *God*, and God in *them*. *Mal:*2.10. *Eph:* 4.6.

Q. What doe you learn from this, that you are *taught* to ſay, *Our* Father?

A. That when we pray we ought to plead and *improve* all the intereſt we have in God for the obtaining of our deſires. *Dan:*9.15,17,18,19. 2 *Chron:*20.6,7. *Eſay* 26.13. *Eſay* 37.16,20. [O God of *Abraham Iſaac*, and *Jacob*, God of our Fathers, &c.]

Which art in Heaven.

Q. Why is God ſaid to be in *Heaven*? Is not God every where?

A. Yes, God is *every where*, filling all things, but in a moſt *ſpeciall* and glorious manner in Heaven. *Jer:* 23.24. *Pſ:*11.4. *Acts* 7.49.

Q. Why is God ſet forth unto us by this title, *Father* in *Heaven*?

A. To ſhew his *excellency*, *preſence* and *power*,

power, every way *able*, preſent and *ready* to heare and help us, as being the beſt Father, the Lord and Maſter of all things. [1. He is the *beſt* Father, as *heavenly* things are *better* then earthly, 2. He is, *where ever* we are, 3. And he is the *Lord* of Heaven and Earth, and from heaven doth command bleſſings.] *Lam*:3.41. 2 *Chron*:20.6. 1 *Kings* 8.39. *Marke* 9.22,23. *Iohn* 11.22, 39,40. [This doth wonderfully *help* our *faith* that our God is *able* to forgive ſinns, to ſubdue Sathan, to ſave a ſoule; and we may expect any thing at his hands *better* then from an earthly father; yea if ſome *father* of *ours* were in Gods place in Heaven, there were not ſo much comfort in it; the Lords *bowels*, tenderneſſe, ſweetneſſe, freeneſſe, be as far *beyond* and aboue all the love and compaſſion of the beſt naturall Parent, as the Heaven is above the Earth. *Eſay* 5.7,8'9. *Pſal*: 123.1. *Pſal*: 115. 3.

Q. What elſe doth Gods being in Heaven teach us?

A. To draw nigh to God in Prayer with all holy reverence: for God is in Heaven, and we on Earth. *Eccl*:5.2. *Gen*: 18.27.

CAP.

CAP. XLIV.

1. Petition: *Hallowed be thyName.*

Q. WHat is meant by the *Name* of God?

A. God *Himſelfe*, in his Grace, Glory, and Greatneſſe, as he hath made himſelfe *known* in his Attributes, Word, or Works, which we pray may be *magnified* above all things. [The works, Word, and Attributes of God, are *part* of his name.] *Exod:* 3.14. *Exod:*34.5,6,7. *Eſ:*26.8.

Q. When is Gods *name polluted* and prophaned?

A. Three manner of wayes: 1. When we *think* or ſpeak of God, of his Word, or Works, *meanly*, and *ſlightly*, 2. Or uſe any part thereof as a *common* and ordinary thing, or 3. When we live a wicked and profane life. *Ezek:*36.5,13,20,23. *Rom:*2.24. *Ezek:*13.19. *Ezek:*22.26. [They *ſpake* and thought of God & his works more *meanly* then of their Idolls; they uſed his word and daies as common things.]

Q. When is Gods name *hallowed* or ſanctified?

A. When it is known and *acknowledged* to

to the moſt *holy*, and accordingly *ſet forth* by us. [*God* doth *ſanctifie* us by making us *holy* of *unholy* and uncleane; *we* ſanctifie God, not by *making* him holy, but by *acknowledging* him to be ſo, in our hearts, words, and deeds, doing all things ſo, as *God* may be *honoured* and magnified by us and in us.] *Rev*: 5. 13. *Levit*: 10. 3. *Mat*. 5. 16. 1 *Cor*: 10. 31. Gods name and Glory muſt be *lifted up*, and *ours*, *ſinke*: Let God be glorified whatever become of us.

Q. What doe we *pray for* here?

A. That God who is holy and *glorious* in *himſelfe*, and in *all* his waies may be magnified, known, acknowledged, and glorified throughout the world. [If he *puniſh* ſinners, if he *pardon* ſinners, if he work *deliverances*, performe *promiſes*, or doe any glorious work, we deſire that his Juſtice, Goodneſſe, Mercy, Truth, Wiſdome and Holineſſe may be ſeen and magnified by all men.] *John* 12. 28. *Rom*: 9. 3. *Pſal*: 67. 2. *Hoſ*: 2. 8. We muſt not Aſcribe our Riches, our Victories, our Deliverances, our Peace, our Puniſhments, nor our Sufferings, either to our own *Wit*, or *Srength*, or to chance and *fortune*: We muſt not Aſcribe the *Glory* of any thing we *are*, or *doe*, to our ſelves, nor to any Creature; But in all

all things God muſt be acknowledged to be Juſt, and Holy, and Wiſe, and Good, & Righteous,

Q. *Thy Name*, (*comparatively*) and in oppoſition to every *other* name, What doth that import? What doe we pray for in that?

A. We pray that we may *ſet up* Gods name & glory *above our* ſelves, *above* men, above *Idolls*, and falſe gods, that above all *adverſe* power it may be lifted up and glorified: [*His* Truth *above* every truth, *his* Mercy *above* every mercy, &c. Whatſoever becomes of us or of the World, that God may be *magnified* and glorified.] *Exod*: 32.32. *Num*: 14.12,13,16,27. *Pſal*: 115.1. *Acts* 12. 22,23. *Acts* 20. 24. *John* 12.28. *Mat*: 10.37.

2. Petition. *Thy Kingdome come.*

Q. What's meant here by Gods Kingdome?

A. It ſignifieth that ſpirituall rule and dominion which God hath given to Chriſt over the Church to *Rule* and *ſave* it, and over the *enemies* of the Church to ſubdue them. The Kingdome of Chriſt is begun here in *Grace* by his ruling in our hearts

hearts & finiſhed hereafter, in our *Reigning* with him in *glory* for evermore. *Heb*:3.5,6. *Eſ*:52.7. *Zach*: 9.9. *Iohn* 18.36,37. *Pſ*:2.6,8. *Pſ*:45.5,6. *Dan*: 2.44. *Eph*:6.10,12,17. 1 *Cor*:15.25.

Q. What be the *parts* of that ſpirituall Kingdome and Dominion?

1. *A.* Two: the firſt is that power by which he (*a*) gathereth to himſelfe a Church and people by his Goſpell, by which *alſo* he (*b*) *ruleth* in their hearts and conſciences, and (*c*) *preſerveth* them to his Kingdome of *Glory*. [Chriſt is King of ſoules, he ſets up his Kingdome of *grace* in mens *hearts*.] (a) *Ioh*:11.52. *Eph*:4.11,12. *Rev*: 19.15. *Mat*:13.19,47. *Luke* 17.21. (b) *Pſ*: 110.2,3. *Eph*:3.17. (c) *Iohn* 17.11,12,24. *Iohn* 16.33. *Iohn* 10.29. *Jud*:*v*.1.

Q. What is the *ſecond* part of Chriſts ſpirituall Dominion?

2. *A.* It is that power which he exerciſeth in the *deſtruction* of the enemies of his Church and Kingdome, of his Children and Goſpell. *Eſay* 49.24,25. *Rev*:12.7,9,10,11,14. *Col*: 2.15. *Rev*: 17.14. *Acts* 26.14,15. *Matth*:18.6. *Zach*:2.5. *Rev*:19.20.

Q. When doth this Kingdome *come*?

A. When ſinne and Sathan are *caſt out*, and the Goſpell of Chriſt is ſet up in our

hearts

hearts, and families, and Countries. [When we are turned from the *power* of Sathan to God, when Christs *word* ruleth in our hearts, then is his Kingdome come to us.] *Col*:1.13. *Acts* 5.31. *Luke* 11.20,22. 2 *Cor*:10.4,5. 1 *Pet*:2.9.

Q. When doth this Kingdome *goe away*?

A. When the *Gospell* is *beaten* downe, and *falsehood* and *wickednesse* are *set up*, and prevailes and are countenanced in any heart, family, Parish or Country. *Matth*: 21.43. *Rev*: 2.5,13,14. *Eph*:2.2. *Gen*:20. 11.

Q. What doe we pray for here?

A. That the Gospell of Christ may be set up in its *power* and *purity* in all hearts, and in all places, that God would *protect* and encrease the number of the faithfull, till the time come that the Kingdome of grace here *begun*, be *finished* in the Kingdome of glory. 2 *Thes*: 3.1. *Col*.4.3. *Psal*: 122.6. *Rom*:10.1.

Q. What doe we pray *against*?

A. We pray that God would destroy the *kingdome* of Sathan, and all devices against his Church and Gospell, and that all *wickednesse* may be beaten *down* more and more, [Till this Kingdome be finished

ſhed in the glory of the Saints, and finall deſtruction of the enemies.] *Pſ:* 68.1,18. *Rev:* 12.10,11. We pray againſt the dominion & power of the Divel, the World, and the fleſh. *Rom:*6.12,13,14.

Q. What followes hereof?

A. Therefore they be Chriſts *enemies*, & they *croſſe* their owne prayers, that *ſubmit not* to the Goſpell of Chriſt, that diſcountenance, or any wayes *hinder* the Preaching and ſpreading thereof, or be friends and favourers of bad men and bad cauſes. [Such as the *ſilencing* and vexing of Godly, quiet Miniſters, or *depriving* them of due maintenance, preferring the unſound, &c. any inlet to prophaneneſſe, ſetting up a *chaire* for Sathan againſt the Pulpit of Chriſt; theſe and the like perſons doe *pray* for Chriſts Kingdome, and *fight* for *Sathans*; among ſwearing, railing, looſe, riotous perſons, families, and Pariſhes, whoſe Kingdome is there ſet up? Chriſts or *Sathans*?] *Luke* 19.14,27. *Acts* 4.18.

CAP.

CAP. XLV.

The 3d Petition. *Thy will be done.*

Q. WHat doe we pray for in this Petition?

A. Here we pray for *grace*, and ſtrength to *obey* Gods will in all things, both in (*a*) *doing* and in (*b*) *ſuffering*. (a) *Pſal:* 143. 10. *Jam:* 1. 22, 25. (b) *Luke* 22. 42. *Acts* 20. 24. *Acts* 21. 14.

Q. What is here meant by *Gods will?*

A. Gods will is that which God in the Scripture hath willed & commanded us to doe. *Mat:* 7. 21. *Rom:* 12. 2. 1 *Theſſ:* 4. 3. 1 *Pet:* 4. 2. 1 *Pet:* 3. 17.

Q. When is Gods will done?

A. When ſetting aſide our *own* wils & deſires, we *apply* our ſelves to doe the things which are pleaſing unto him. *Ioh.* 14. 21. 1 *Joh:* 5. 3. *Mat:* 21. 29, 31. *Ioh:* 6. 38. *Heb:* 10. 7. [We deſire that *Gods will* may take place, and that there may be but *one will* between God and us.]

Q. When is it undone?

A. When *ſetting aſide* the Commandement of God, we *fulfill* the luſts of our own hearts, or other mens carnall wils.

Eph 2.3. 1 Pet:4.3. *John* 8 44. *Luke* 12. 47.

Q. *In Earth as it is in Heaven.* What doe we deſire in that?

A. We deſire that as farre as Earth is wide, Gods will may *take* place, and be *obeyed* with that cheerfulneſſe and faithfulneſſe as the Angels doe in heaven. [We deſire a *conformity* of the Church militant to the Church triumphant.] *Heb:*1.
1. 5,7. *Pſal:* 103.20,21. *Eſ:*6,2,3. Here be two things in this Petition. 1. The *matter*
2. of our obedience, it muſt be the *will* of God revealed in the Scripture. 2. The *Manner* of our obedience, as the Angels in Heaven doe it,

Q. What is the *ſumme* and ſubſtance of this petition?

A. We pray that whatſoever God *requires* of us in his Word, he would give us hearts to *obey* it with cheerfulneſſe and faithfulneſſe, ſubmitting all our oppoſite wills to his will. [We pray that *amidſt* all, and *aboue* all, Gods will may be fulfilled and obeyed, and that all deſires and wills in us, or others, that be *repugnant* to his good pleaſure, may be ſubdued.] *Matt:* 26.39. 1 *Sam.* 3. 18. 2 *Sam.* 15.26. *Pſ:*140. 8. 1 *Sam:*15.13,20,22.

Q.

Q. What followes hereof?

A: Therefore like hypocrites they *croſſe* their own prayers, who pray they may doe Gods will, *yet endeavour* it not; nay perhaps live in known ſinnes, againſt check of conſcience, *ſetting* up their own ends, profits and contentments, above the wil of God. [Be honeſt, elſe never pray it, &c.] *Mat:* 19.22. *Luke* 16.11. *Ezek:* 14.7. *Acts* 8.23. *Luke* 12.47.

The 4th Petition. *Give us this day.*

Q. What is meant by *bread?*

A. All outward bleſſings needfull for this preſent life. [Under one ſort of temporall bleſſings, we beg all the reſt, as raiment, houſes, preſervation from dangers, &c.] *Deut:* 8.3.

Q. What is meant by *Daily bread?*

A. Such a *proportion* of outward things as is fit for us, agreeable to our places & callings. [And if we have ſo much, we have our *daily* Bread.] *Pro:* 3.8. *Gen:* 28.20. *Luke* 12.15.

Q. *This day*, or day by day. Why are we to begge it every day, and but for a day?

A. To teach us, that as God keeps and

ſeeds us (a) day by day: And as *every day* we ſtand in need of new ſupplies from heaven, ſo *every* day we (b) ſhould depend on God for the ſame. [We do not receive all at once: but as yeſterday, ſo this day, and to morrow, &c.] (a) 2 *Cor*:8.15. *Exod*. 16.4,5,19. (b) *Luke* 12.19,20,28,29. 1 *Pet*:5.7. *Pſal*:104.21. *Mat*:6.26.

Q. What is called *our Bread*?

A. That which our heavenly Father aſſigneth to every one of us in our *lawfull* vocation. [There is *our* bread, and there is *ſtolne* bread.] 2 *Theſſ*.3.12.

Q. How is God ſaid to *give* us our bread?

A. When he doth *bleſſe* our labours in our honeſt callings, or otherwiſe *raiſe* up helps to bring the creatures to us for our ſupport and comfort. [He gives *graſſe*, & *ſeed*, and barnes, and almes, and power to eate: he *raiſeth* up friends, he giveth and breaketh the ſtaffe of bread. *Deut*:8.17, 18. 2. *Cor*:9.10. *Jer*: 37.21. *Dan*:1.15. [So the *way* be Gods way, in which any help commeth, whoſoever is the inſtrument to convey it, God is the giver.]

Q. When is bread taken away?

A. When God doth *curſe* the earth and our labours, that they ſhall not *yeeld* their increaſe;

increaſe, or elſe doth curſe his *bleſſings* to us, that they ſhall not doe us good. [As by taking away the *ſtaffe* of bread, by adding *ſorrow*, ſinne and diſcontent with our eſtates.] *Hag*:1.6,9,11. *Mal*:2.2. *Numb*:11. 33. *Ezek*:14.13. *Hoſ*:9.11,12.

Q. What doe we pray *for* in this Petition?

A. That God would preſerve us from *outward* miſeries and *wants*, and ſo *bleſſe* the earth and our labours, that we may have ſuch a *meaſure* of outward things, as is needfull for us, & that through his bleſſing they may be for our *good* and comfort. [Through Gods *bleſſing* it is that the creatures doe ſatisfie our natures, & *content* our minds, or doe us any good.] 1 *Kings* 8.35,37. *Prov*:10.22. *Prov*:30.8. *Pſal*: 106.15. 1 *Kings* 17.14. 1 *Chron*:29.12.

Q. What learne you from this?

A. We muſt profeſſe, enjoy, and uſe every outward thing, as *from* God, and unto God. [Our own prayers will condemn us, if we be beholding to Satan for bread: if we *dare* ſtretch out our hands farther then our prayers, or if we ſhall uſe the good things we aske *againſt* the giver of them, &c. *Mat*.4.3,9.10. *Hab*:2.6. *Hoſ*:2. 8. 1 *Chron*: 29.14.

CAP. XLVI.

The 5th Petition. *And forgive us, &c.*

Q. HEre we pray for the *forgiveneſſe* of our ſinnes and tranſgreſſions: Why be our ſinnes called *debts*? *Mat.* 6. 12.

A Becauſe they make us *debtors* to the Law and iuſtice of God, to make *ſatisfaction* for the offence done to him. [As a Felon is a debtor til he have ſatisfied the Law] *Col.* 2. 14. *Matth.* 5. 26.

Q How are we freed and *diſcharged* of this debt?

A By Gods *free* grace and pardon, accepting us in Chriſt, when we had nothing of our *owne* to pay. [When we had nothing to pay, God provided a price out of his own ſtore.] *Luke* 7. 42. *Matth.* 18. 25, 27. *Eph.* 1. 7. Chriſt hath cancelled our Bonds. *Col.* 2. 14.

Q. What is *forgiveneſſe* of ſinne?

A. It is a *free* and *full* diſcharge of a ſinner from *guilt* and puniſhment, whereby a ſinner is received into *favour* with God. [Forgiveneſſe of ſinne is not the *aboliſhing* of ſinne and corruption, by infuſing an habit

habit of charity and holineſſe,(as Papiſts teach)but it is the *receiving* of a ſinner into favour, not imputing unto him any blame.]*Eſa:*43.25.*Eſa:*44.22.*Mich:*7.18. *Exod:*34.7.

Q. Doth God forgive *all* men their ſinnes?

A. No: only ſuch as believe and repent, and *walke* by the rule of new obedience. *Marke* 1.4,15.*Gal:*6.16.

Q. What then is the ſubſtance of that we *begge* in this Petition?

A. We begge that God would give to every one of us *faith* and *repentance*, by which we may be accepted into his *favour*, in,& *for* Chriſts ſake;having all our ſinnes freely & fully done away by him. *Pſ:*51.1, 2,7,9.*Dan:*9.17,18,19. The *beſt* have need *every* day to pray, *forgive us our ſinnes.*

As we forgive

Q. Why is that conditionadded?

A. Becauſe no man can have *aſſurance* that God hath pardoned his ſins, unleſſe he finde in himſelfe a diſpoſition to forgiue his *brother*. [The love of God ſhed abradin our hearts, begets in us *compaſſion* towards our brother when he hath offen-

ded us: [No *unmercifull* cruell man can be assured of mercy.] *Matth.* 6. 14,15. *Matth.* 18.33,35. *Col:* 3.13. *Rom:* 12.19.

Q. How shall I know that I doe indeed
1. *forgive* my *Brother*?

A. By two things: First, if I dare not *wish* him ill, nor doe him *hurt* though it lay in my power, no, nor yet *rejoyce* when evill befals him, though I had no hand in it. *Job* 31.29,30. *Prov:* 24.17,18. *Psal:* 35. 13,14. *Levit:* 19.18.

Q. How 2dly shall I know it?
2. *A.* Because it is a trouble to me to *think* ill of another; and I am *glad* to see any good thing in my enemy, any cause to think *better* of him, any ground or hope of reconciliation. [A Christian is gentle and easie to be entreated, and though some be so *perverse* and spitefull that one dare not trust them, yet we can be glad of any good thing in them.] 2 *Thess.* 3.14, 15. *Jam:* 3.17. *Psal:* 120.6,7.

Q. What doe we learn from these two words, *Forgive* our *debts*?

A. Two things: First, the *dangerous* nature of sinne; our sinnes and our names are entred into Gods *debt-booke* together, and we are every houre liable to be arrested and brought to an account before God.

God. [What a caſe is he in that hath Bailies watching him in every place & corner, &c.] *Matth*:5.25.

Q. what elſe doe we learne?

A. It ſheweth our *inability* to *ſatisfie* for the leaſt ſinne, we have no price to pay, we muſt be *forgiven*, or elſe caſt into priſon for the laſt farthing, *Rom.* 4. 7. *Mic.* 6.7.

CAP. XLVII.

The 6th Petition. *Lead us not &c.*

IN the former Petition we prayed to have our ſinnes *forgiven*, now we pray that we may be *kept from ſinne* for time to come.

Q. What doe we learne from the *order* and connexion of theſe two Petitions?

A. All that pray *aright* to have their ſinnes forgiven, muſt be as earneſt to be kept from ſinne for time to come, *Pſ*:51. 7. *Rom*:7.24. *Pſal*:19.13. Carnall people can pray for *mercy*, but the Godly will pray for *Grace* as well as mercy.

Q. What is here meant by *Temptation*?

A. Any thing whereby a man is inticed

ced and drawn into ſinne. *Iam*:1.14. 2 *Cor*. 11.3. 1 *Theſ*:3.5. *Iohn* 13.2. *Prov*.1.10,11. There lieth a Temptation in moſt things we have to deale withall: as in Meats, Drinks, and Apparrell, in Wealth, in Poverty, in Preferments, in Examples, in Counſailes, in fear of Men, in love of life, in our Pleaſures, yea in our very callings: And unleſſe the Lord doe graciouſly keep us, we ſhall be enticed and drawn away.

Q. What is it to be *led into* Temptation?

A. To be *tempted* is to be *allured* & provoked unto evill; but to be *led* into temptation is, when we are deceived and *overcome* of the evill. [When we yeeld to the evill motion, the ſnare is laid and we are caught.] 2 *Sam*:11.2,4. *Matth*:26.35,69, 70. 1 *Tim*:6.9.

Q. How doth God *lead* into Temptation?

A. When he doth *not ſupport* and ſtrengthen us againſt the evill, but *leaveth* us to our own wit, ſtrength, or luſts, or unto Satan. 2 *Chron*:32.31. 2 *Chr*:10.15. 1 *Kings* 22.22. 2 *Th*:2.11. *Ro*:1.24. *Iob* 1.12.

Q. How doth God inable us to *reſiſt* temptation?

A.

A. Three waies. 1. By making us wise to *discerne* an evill motion. 2 *Cor:* 2. 11. *Mat:* 16. 13. *Neh:* 6. 11, 13. 1.

Q. How, secondly? 2.

A. By making us *watchfull* over our slippery hearts, and *outward* occasions of falling. *Mat:* 26. 41. *Prov:* 5. 8. 1 *Thes:* 5. 22.

Q. How, thirdly, doth the Lord *inable* us to resist Temptations? 3.

A. By *fortifying* us with *faith* and *courage* whereby we cleave to God against all the world. *Matth:* 4. 7. it is written: *Eph:* 6. 11.

Q. What doe we pray *for* in this Petition?

A. That God would give us spirituall *wisdome* and *strength* to discerne and overcome all temptations unto sinne; and if at any time he *suffer* us to be tempted, yet that he would not *leave* us to our selves to be deceived and overcome of the evill. [We pray that God will *hold* us up, and deliver us from the power of all spirituall enimies.]

But deliver us from evill.

Q. What's here meant by *evill*?

A. The evill one, (*that is*) Sathan & all his

his wiles, and subtilties. *Iohn* 17.11,12, 15. 1 *Iohn* 5.18. *Iob* 2.6.

Q. What doe we pray *against* in these words?

A. That seeing we desire to be kept from *sinne*, we desire also to be kept from the *power* and wiles of the *temptour*: [That God would *discover* his wiles; and *help* us against him,] *Gen:* 20.6. 1 *Sam:* 25.33. *Zach:* 3.2. *Rev:* 12.13,16. *Psal:* 17.4,5.

Q. What must they doe that pray to be kept from temptation?

A. In a due *sense* of our own *weakness*, we must shun occasions of evill, we must not cast our selves upon temptations. [For else we are not true to our owne prayers] *Judg:* 16.15,17. *Prov:* 7.8. *Gen:* 34. 1. *Eccles:* 2.3.

For thine is the Kingdome, &c

Q. These words are for *matter* and *forme*, a *thanksgiving*, What doe we ascribe to God therein?

A. We acknowledge that *Kingdome* (*a*) over all the world, and (*b*) *power* to doe what he will, and (*c*) *glorious* excellencies do belong to God our Father in Heaven: And we ascribe the *praise* thereof to him. [The excellency of Grace, Majesty, Mercy, Power,

Power, *any thing whereby one* may be magnified and *extolled* is the *Lords peculiarly* and *tranſcendently*.] 1 *Chron*:29.11. *Rev*:4.10,11. (a) 1 *Tim*:1.17. *Pſal*:103.19. *Dan*:5.21. (b) *Pſal*:115.3. *Pſal*: 62.11. *Rev*:4.8,9. *Deut*:32.31. (c) *Eſay* 6.3,5. *Eſay* 43.7. *Rom*:9.17.

Q. What is required to an holy and right *praiſing* of God?

A. Two things. 1. We muſt labour to have our hearts (*a*) *affected* with his glorious excellencies and greatneſſe, as *being* the *fountaine* (*b*) of all the good we *are* or *have*. (a) *Eſay* 12.4. *Pſal*: 126.2,3. (b) 1 *Chron*:29.11,12. *Pſal*:116.12,13,14. *Mic*:7.18. Conditions in right Thankſgiving.

Q. What 2ly muſt we doe, if we deſire to praiſe God *aright*?

A. We muſt endeavour to *Live* and *Dye* unto Him who loved us firſt: we muſt uſe all mercies which we *receive* from Him, *unto* his *Honour* and ſervice. *Pſal*:50.23. *Pſ*:18.1,2. *Rom*:14.8. 2 *Cor*:5.15. *Rom*:12.1,2.

Q. Wherefore is this clauſe added to the end of the Lords prayer?

A. To teach us that the *hearing* and *anſwering* of our Prayers is *grounded* on (*a*) Gods *own* goodneſſe, (*b*) greatneſſe, and

(*c*)

(c)glory: [and by them he is *engaged* to heare us. We muſt preſſe God with the intereſt of his own glory, power and Kingdome, for *hearing* and helping of us.] (a) *Ezek*:36.22,32. (b) *Mic*: 4.8. *Dan*: 3.16, 17. 2 *Chron*:14.11. (c) *Jer*:14.8,21,22. *Exod*:32.11,12. *Joſh*:7.9.

Q. What muſt they doe that aſcribe all theſe to God?

A. We muſt *ſet* (*a*)*up* God in our hearts as *ſupream* King, make him our *Rock* and Feare, not (*b*) *giving* any part of his glory to any creature. (a) *Matth*:10.37. *Luke* 12.5. *Jer*:10.7. *Eſa*:8.12,13. (b) *Dan*:2. 30.

Q. [*For ever*,] What doth that word import?

A. That Gods (*a*) Kingdome, power and glory, *in*, and *over* the Church, is everlaſting; it failes not: and that the Church *ſhall* (*b*) *aſcribe* the ſame unto him in all *ages*, and throughout all eternity: [When all Kings and Kingdomes ſhall ceaſe: when we are dead and gone; yet Chriſt *remains* a King of the Church and ſhall be *magnified* in it.] (a) *Dan*:7.14. *Eſa*: 50.2. *Eſa*: 46.3,4. (b) *Eph*:3.21. *Rev*.5. 13,14. according to that ancient doxologie uſed in the Churches of Chriſt, Glory

be

be to the Father, and to the Sonne, and to the Holy Ghoſt, As it was in the beginning, is now, and ever ſhall be, world without end. *Rom.*11.36. *Rev.*5.13. Hooker Pol. lib. 5. §.42.

AMEN.

Q. What doth that Word import?

A, *Amen* being *ſet after* any prayer or thankſgiving, it doth imply our *conſent*, *confidence*, and *deſire*, that the thing ſhall be as is uttered. *Deut*:27.15,16. *Jer*:11.5. *Jer*: 28.6. 1 *Kings* 1.36. 2 *Cor*:14.16.

Q. What followes hereof?

A. That we muſt underſtand, *attend* unto, and *affect* the things prayed for; elſe how ſhall I ſay, *Amen?* They that pray in an *unknown* tongue, or gaze up and down, or fiddle about their cloathes and other matters, and complements in *time* of prayer, doe not beare a part in Prayer, & their *Amen* is fruitleſſe and vaine. 1 *Cor*: 14.16. *Rev*: 22.20.

CAP.

CAP. XLVIII.

Of the right Use, and Abuse of the Lords Prayer.

Q. HOw may a Christian make a right use of the Lords prayer?

A. We may use it both for a *Rule* of prayer, to measure our requests, and make *other* prayers by; and also for a *prayer it selfe*, as it was delivered by Christ. [Christ puts matter and words into our mouthes: Christ taught his Apostles to pray, as *Iohn* taught his Disciples, (*that is*) He did not only give Rules of Prayer, & a patterne, but a *form* for them to use,] *Mat.* 6.7,9. *Luke* 11.1,2. If you ask, May we pray our Father &c? our Lord Christ gives the *Answer*, when you pray, say, Our Father, &c.

Of set Formes of Prayer.

Q. Is a *Set Forme* of Prayer lawfull, either of our *own* making, or *delivered* to us in a *book?*

A. Yes, it is, else Christ and the Prophets would never have delivered *set formes* to be used by the Church. [God appointed *Formes*, and therefore formes be not in themselves unlawfull: the prayer is

er is not evill becauſe it is a formed prayer.] *Num:*6.23,26. *Ioel* 2.17. 1 *Chron:* 16.7, 35. 2 *Chron:* 29. 30. He *gives* the forme, he *ſets* them the words to be uſed: and it was at a *ſolemne Faſt* too.

Q. But is a ſet forme of *Mans* making lawfull to be uſed by us?

A. Yes, If the prayer for *matter* and ſubſtance be lawfull, and ſuch as *concernes* us, we may ſafely uſe it. [We may uſe the words of *Moſes*, *Daniel*, *Nehemiahs* prayer.] Of ſtinted prayer.

Q. Is *ſtinted* prayer lawfull; (that is) ſet prayer, to which one is *confined*; and tied to uſe no *other?*

A. That's unlawfull both in publick and private: he that *confines* himſelfe to book-prayers, or to the prayers of others with whom he *joynes*, or to *ſet* prayers of his own deviſing, can never diſcharge the duty of right praying. *Pſ:* 50.15. *Jer:* 14. 7,21. *Ezra* 9 6. *Dan:* 9,5. They changed their Prayers with the occaſions.

Q. Why ſo?

A. Becauſe our prayers muſt be made according to our *neceſſities*; and neither *book*, nor *men* with whom we joyne in prayer, can expreſſe *all* our wants and griefes; nor *I my* ſelfe *this* day, what I ſhall need pray for to morrow. [Yet it concludes

cludes not that ſet prayer, or prayer with others, for ſo much as it doth contain of meet matter to be asked, is hereby unlawfull; Becauſe by ſuch prayers we are not *ſtinted*, but have *liberty*, both the Miniſters in their Congregations, and our ſelves in private, to enlarge our prayers as cauſe requireth. There is *oddes* between *lawfull* and *ſufficient*: ſuch a meaſure of Petitions is *ſufficient* for the publike, or the family, which is not ſufficient every way to all my occaſions: and that prayer may be ſufficient at *one* time, which is not at *another*.]

Q. But in praying muſt we not exerciſe the *ſpirit* of prayer? And can that be done in a ſet or *book* prayer?

A. Yes, the ſpirit of prayer is, when we *begge* in *faith*, with feeling and *fervency*, with ſighes and groanes; and that is done when we *joyne* with others, or uſe ſet formes as well as in ſudden, and *ex tempore* conceived prayers. [As a Begger in true want, *beggs* hard if there be any hope of obtaining; and yet peradventure the next day, or to the next man, uſeth the ſame words, or to the like effect: the varying of a *phraſe* doth not make it the ſpirit of prayer.] *Mat*:26.39,42,44. with *Heb*:5.7. 2 *Cor*.

2 *Cor*:13.14. with 2 *Theſſ*:3.17,18. *Col*:3.16. [The ſongs are not leſſe ſpirituall, becauſe ſet and taken out of the book, if our hearts be affected with the matter.] *Eccleſ*:5.2. *Iob* 22.27,28.

Q. When is the Lord Prayer *abuſed*?

A. When people ſay it *over* without underſtanding and affection, or elſe make vaine and needleſſe *repetitions* of it: [both theſe are a taking of Gods name in vaine] 1 *Cor*:14.15. *Mat*:6.7,9.

Our duty after Prayer.

Q. What is our duty *after* we have prayed?

A. 1. We muſt *Practiſe* what we pray for: our actions muſt not croſſe our prayers. We muſt not pray and ſtill rebell againſt God. *Hoſ*:7.14. We muſt joyne our endeavours with our prayers, *Gen*: 32.9, 11,12. with *Pſ*:13.30. 2 *Theſ*:2.2. with 2 *Cor*:11.32,33. 1.

Q. What 2dly muſt we doe after we have prayed?

A. 2. When we have prayed, we muſt *obſerve* how well our prayers have *ſped*, how God doth *anſwer* our requeſts, *Pſal*: 85.8. *Luke* 18.5. [There is expectation of 2.

anſwer from God to fulfill our deſires; if you knock at ones doore ye liſten for an anſwer: if you preferre a Petition, you will look what anſwer is returned: ſo &c.

Q. How ſhall I know whether my prayer be *heard* or not? How ſhall I comfort my ſelfe in that caſe?

1. A. There be *foure* Rules: Firſt, thinke not thy prayers *denied*, though they be *delayed*. [God dealeth after *diverſe* manners with his ſervants; ſometimes he anſwers *preſently*: *Dan*:9.21,23. *Eſay* 65.24. Sometimes he ſeemeth to *ſtop* his eare, and to deny us for divers *reaſons*; as 1. Becauſe he *loves* to heare the voyce of his children crying unto him: 2. Perhaps thou art not *ready* for the bleſſing: 3. Perhaps it is better thou ſhouldeſt want it: 4. Perhaps thou takeſt a *wrong* courſe to obtaine it; 5. Perhaps thou *preſcribeſt* to God; and God will give thee the bleſſing in a *way more* for his glory, as Chriſt did.] *John* 11. 3,6,15,40. *Gen*:25.21.

Q. What ſecond rule have you?

2. A. If God give ſome *better thing* in *ſtead* of what we beg, or *ſtrength* to beare the want of our deſires, we muſt not take our ſelves to be denied. 2 *Cor*: 12.9. *Gen*:17. 18. 2 *Sam*: 12.23,25. *Deut*: 3.26. *Pſal*:3.

4.

4,5. *Pſal:*138.3.

Q. What *third* rule to judge of Gods acceptance of our prayers?

A. When after prayer we finde our *hearts* to be *drawn* to God, and our ſpirits upheld to *continue* praying, returning to that duty with *freſh* delight and hopes, that is a ſigne, we are heard. [It is a ſigne the begger fares well, where he goeth often. It is a good ſigne, when we ſtill goe to God as to our *beſt* friend.] *Pſal:*116.1, 2. 1 *Sam:*1.18,28. 1.

Q. *Particularly* touching *forgiveneſſe* of ſinnes, how ſhall I know that my prayer is heard?

A. If I get a *victory* over my ſinne, if the *ſenſe* of Gods love doth work in me a *love* to God againe, and to the things of God; [that is a ſigne our prayer is *heard*] *Luke* 8.46,47. *Luke* 7.47. 2.

Q. But if we finde *no token* of Gods anſwering our prayers, what is to be done?

A. We muſt ſearch if there be any *accurſed* thing that may *hinder* our prayers; and alſo we muſt be humbled for our *ſinnes* in the manner of our duty. *Joſh.*7. 7,11. 1 *Chron:*15.13. *Jam.*4.3. *Luke* 9. 54.

CAP. XLIX.

Of the Seales of the Covenant.

Q. WEE have ſpoken of *two* means of working and encreaſing faith, *viz.* the Word and Prayer: By what means is God wont to *ſeale* up to our hearts the *aſſurance* of our reconciliation with himſelfe?

A. Two waies: 1. *Inwardly* by the teſtimony of the Holy Ghoſt, witneſſing with our Spirits that we are Gods children. 2. And *outwardly* by the Sacraments, *Rom:* 8.16. 2 *Cor:*1.22.

Of the witneſſe of the ſpirit.

Q. How doth the *Spirit* of God *inwardly* witneſſe to a man his ſalvation?

1.

A. Two waies: firſt, by *imprinting* holyneſſe and the ſtamp of grace on the heart, thereby ſhewing us our *right* to the promiſes of life: [as the *ſeale* leaveth its impreſſion on the wax, ſo doth the Spirit. And look where *grace* is printed, there is the ſpirit that wrought it: and we have *that* ſeale to *ſhew* for our ſalvation.] *Gal:* 5.18,22,23,24. *Gal:*6.16. *Rom:*8.13. 2 *Cor:*3.3. A ſeale makes things to be authentick and warrantable: Deeds and writings

writings once ſealed are good in Law, and we may plead *our right* by the ſeale: ſo &c.

Q. How ſecondly doth the Spirit *witneſſe* with our Spirits? 2.

A. By *cheering*, ſtrengthening, & clearing up the Conſcience to ſee, and acknowledge, and to certifie our hearts of the *truth* of Grace, ſo as *to make* us *able* to ſay, I have *true* faith, and true hatred of ſinne, &c. [The ſpirit ſaith, They that are called, are certainly ſaved. Now the conſcience *inlightned* doth ſay, 'Tis *ſo and ſo* with me. This is the *anſwer* of a good conſcience, and the witneſſe of *two* is true, Gods Spirit and our Spirits: as conſcience awakened can tell *David*, thou haſt done ill in the matter of *Uriah*, ſo the conſcience *inlightned* and *cleared* can tell *Peter*, and make him ſay with confidence, Lord thou knoweſt, and I know that I love thee, *Iohn* 21,17.] *Eph:*1.13. 1 *Pet:*3. 21. 1 *Iohn* 2.20,27. 1 *Cor:*2.11,12. 1 *Iohn* 5.20.

Q. But put caſe our conſcience cry peace *without* any ſuch *impreſſion*, and character of *grace* on the heart. What then?

A. Then it is a *falſe* cry, it being but the ſingle teſtimony of our owne deceived

rits, & *ſeverall* from the true teſtimony of the Spirit of God, which ever agreeth with the Scripture. [The Spirit of God doth not croſſe the word, it doth not *bleſſe* whom the word *curſeth*, nor curſe whom the word bleſſeth; and if our *own* hearts doe ſo, we know it to be a falſe teſtimony, and a deceived ſpirit.] 1 *John* 5. 6,8. *Pſal.* 51.9,10.

Q. Put caſe I finde *ſome* works of the *ſanctifying* Spirit, and yet feele *unquietneſſe* in my owne conſcience?

A. If upon *examination* thou finde any *ſinne* in thy ſoule, pull it out and caſt it from thee, but if there be no ſin that hinders thy peace, then thy conſcience ought to acquit thee. [Thou art in *ſafety*, and in Gods favour by the ſpirit of ſanctification, whereby thou doſt *cleave* to thy God *amidſt* all feares and doubts.] *Eſay* 50.10. *Job* 27.1,4,6. *Job.* 13.15. Thus of the *inward* Teſtimony of the Holy Ghoſt; followes the outward.

Q. How doth God ſeale up our redemption to us *outwardly*?

A. By the Sacraments, which to the *worthy* partakers are *particular tokens* and pledges of Gods favour and good will towards us in the death of his Sonne. [In the

the *word* God ſpeaks *generally*, but he comes home to each *particular* beleever in the Sacraments.]

Q. What is a Sacrament?

A. A Sacrament is a *ſeale* of the righteouſneſſe of faith, or it is a *token* of the *Covenant* between God and us. *Gen:*17.10,11. *Rom:*4.11. A Sacrament hath two uſes. 1. Of a ſigne *promiſory* to repreſent. 2. Of a ſeale to exhibit, and put us in poſſeſſion of the things granted by Gods Covenant. What a Sacrament is.

Q. Muſt we be in *Covenant* with God *before* we can partake of the Sacraments?

A. Yes: for elſe the *outward* ſignes doe not profit: *Abraham* was *firſt* in covenant with God, and *then* he received the ſigne of circumciſion. [Even as *we* uſe *firſt* to *agree* upon the conditions before we ſeale and deliver the deeds.] *Gen:*15.6,18. with *Gen:*17.7,10,11. with *Rom:* 4.10,11. *Acts* 8.13,21,37. As in Covenant, and Contract of Marriage, there is *firſt* a conſent of the parties, and then the *writings* are ſealed, ſo it is in this *covenant* of *Grace*, both we and our Children muſt be in Covenant with God, before the Sacraments which are the ſeales of the Covenant can belong to us. *Some* are in Covenant with

with God, *only* by *outward* profeſſion, and
1. ſuch people receive the ſigne, but not the *thing* ſignified, as *Act:* 5.3. 1 *Cor:* 10.3,5.
2. 1 *Cor.* 11.27. *Rom:* 2.25. *others* are *really* in Covenant with the Lord, & they receive *both* the ſigne, and the *things* thereby ſignified, as *Act:* 2.41. 1 *Pet:* 3.21. Our *Children* are taken into Gods Covenant, and ſo have the ſigne of Baptiſme, Howbeit when they come to age, they muſt performe the condition of their Fathers Faith, elſe they forfeit all.

Q. The Sacraments of the Old Teſtament were two. 1. *Circumciſion* and 2. the *Paſſeover*; of the New Teſtament be likewiſe *two* Sacraments, Baptiſme and the Lords Supper; How doe they *differ* the one from the other? The New from the Old?

A. Not in *ſubſtance*, for Chriſt is the ſubſtance and end of all Sacraments, but only in the *manner*; the Old did lead unto, and ſet forth Chriſts death which *was* to come, the New doe ſet forth Chriſt *already* come, 1 *Cor:* 10.3,4. 1 *Cor:* 5.7. *Exod:* 12.13.

The parts of a Sacrament.

Q. How many parts be there in a Sacrament?

A. There be *two* parts in every Sacrament:

ment: 1. Some *outward* & bodily ſigne: 2. And ſome *ſpirituall benefit* ſignifi'd thereby.

Q. What is the *ſpirituall* thing ſignified in every Sacrament?

A. Chriſt *crucified*, or the *doing away* of *ſinnes*, in, and for the *death* of Chriſt: [it is not *every* grace repreſented by an outward ſigne, that doth make a Sacrament, but the *benefit* of Chriſts *paſſion* is that grace which is *ſet forth* in every Sacrament.] *Col:*2.11,12. *Marke* 1.4. *Matth:*26. 28. 1 *Cor:*10.16. 1 *Cor:*5.7.

Q. What followes hereof?

A. Therefore thoſe other *five* Sacraments of the Papiſts, *viz.* Confirmation, Penance, Orders, Matrimony, extreame unction, are *falſly* called Sacraments of the New Teſtament, as being neither *ordained* by Chriſt, nor having ſuch Sacramentall *ſignes* and *ſignifications*. [A Chriſtian needs but two things to his being, *viz.* a *new birth*, and a *growth* in Chriſt, both which are ſet forth in the other two Sacraments; beſides, thoſe *five* are not *common* to all Chriſtians that be in covenant with God, nor yet *peculiar* to the Chriſtian *Churches*.]

Q. Who is the *Author* and ordainer of all Sacraments?

A.

The Author. *A.* Only the Lord God: None but God can *forgive* ſinnes, & *beſtow* ſpirituall graces, and therefore none but God can make *ſignes* and *ſeales* thereof. [As he *alone* can ſigne and *ſeale* a deed that hath the *right* to *ſell* the land: All *ſignes* and Sacraments of mans deviſing cannot teach or *help* devotion, but only *delude* and breed *ſuperſtition*: It is a fooliſh thing to make a *ſignificant* ſigne of that which is not in our power to give.] *Mat:* 28.19. 1 *Cor:* 11.23.

Q. What is the *efficacy* of Sacrament? Do they *juſtifie* the receiver, or *work* in us that grace which they ſignify, if the party himſelfe doe not *hinder* it by ſome groſſe ſin?

And Efficacy. *A.* No: Sacraments are ſignes of Gods grace and favour towards us, but not the *working cauſes* thereof: [For then the ſigne ſhould be before the thing whereof it is a ſigne, which cannot be. Sacraments ſerve as it were to put us in *poſſeſſion* of the Covenant, as a *ſealed* deed formally *delivered* doth of an houſe or land that is ſold. Remiſſion of ſins, and other bleſſings of the Covenant, are not in the Sacraments, as *Heat* is in the fire, or as a *medicine* in a box. But as a Key given in token of poſſeſſion, or a *deed* whereby Men are enfeoft in any Houſe or Land, are in *Law* ſure *Pawns* of the things promiſed; ſo are the *holy* ſignes,

given to the beleiver. Remiſſion of ſins & ſanctification of our hearts is from God *alone through* the bloud of Jeſus Chriſt; yet for the applying thereof unto us, there are diverſe means eſtabliſhed, as 1. Baptiſme, *Act*:2.38. *Mat*:3.7. *Mar*:1.4. 2ly The Euchariſt, *Mat*: 26.28. 1 *Cor*: 10.16 3ly Preaching, 2 *Cor*:5.19. 4ly Prayer, *Act*:8. 22. *Ja*:5.15. 5ly The power of the Keys, *Mat*:18.18. *Ioh*:20.23. All theſe are Acts *inſtituted* by God, & *executed* by us for that purpoſe. And therefore although the *dead* ſoul, that hath no *inward motion* of *faith* to receive the benefit offered, nor any *diſpoſition* of heart *anſwerable* to the thing that is done *outwardly*, theſe means availe *nothing*. *Gal*:5.6. Yet on Gods part *offering*, and on mans part duely *receiving* and imbracing them, the outward ſigne, & the ſpirituall benefit thereby ſignified doe *ever* goe together; hence it is, that in the Scripture, that which is *proper* to the thing ſignified, is ſometimes *aſcribed* to the ſigne; as, *Acts* 22.16. Ariſe, and be Baptized waſhing away ſinnes, with 1 *Cor*: 10.16. 1 *Cor*:11.

1. 2. 3. 4. 5.

Sacramẽts are not phyſicall, but morall inſtrumẽts by which God beſtoweth what they repreſent: the uſe of them is in our hands, the effect in Gods; for the uſe we have his Commandement, for

24.

he effect, his Conditionall promiſe. The Sacraments are not are reſemblances and memorials of things abſent, Nor naked gnes of Grace receaved before, but means effectuall, where- y God delivereth into our hands the Grace ſignified by hem. *Hooker Pol. l.* 5. §. 57.

Gallica *Confeſſio fidei. Art* 34. 37. *Harm.* of Confeſſions.

24,25. The which is well expreſſed *Art.* 25. of the Church of *Eng.* That the Sacraments be certain ſure witneſſes, & effectuall ſignes of grace, and Gods good will towards us, & in ſuch *only* as worthily receive the ſame, they have a wholſome effect. By the Sacraments, God doth quicken, ſtrengthen, & Confirme our faith *ibid.*

CAP. L.

Of Baptiſme.

Q. WHat is Baptiſme?

A. It is a Sacrament of our *engrafture* into Chriſt out of old *Adam.* [It is unto us an *entrance* into the Church, *witneſſing* unto us, that whereas we were before ſtrangers from God, (*a*) God doth
1. now receive us into his *family* and people,
2. and we againe (*b*) *give up* our ſelves together with our names unto God through Jeſus Chriſt to walk in newneſſe of life.

(a) 1 *Cor:* 12. 13. *Gal:* 3. 27. *Eph:* 2. 11, 12, 13. (b) *Mat:* 3. 8, 11. *Rom:* 6. 3, 4.

Q. What's the *outward* ſigne in Baptiſme?

A. The *dipping* or *ſprinkling* of water in the name of the Father, Sonne and Holy Ghoſt, *Mat:* 28. 19. for dipping ſee *Iohn* 3. 23.

23.*Mat*:3.6,16. *Act*:8.38. And for *ſprinkling*, read *Act*:16.33.*in Houſes*: *Marke* 7.4. with *Heb*.9.10,19,20,21,22. *Heb*:12.24.

Q. What is the ſpirituall thing ſignified by this ſprinkling of water?

A. The *clenſing* of the ſoule from all ſinne by the *bloud* of Chriſt ſprinkled on it, *Acts* 2.38.*Rom*:6.3.*Col*:2.12,13. Baptiſme *teacheth* and *ſignifieth* unto us that in Chriſt we, who were *dead* in ſinnes, are quickned, and *waſhed*, and all our ſins forgiven, by the mighty operation of God. *Eph*: 5. 26. *Tit*: 3. 5. In and by Baptiſme God doth two things: 1. He doth *inſtruct* 1.
us touching Chriſt crucified, that our ſins are waſhed, and our *ſoules clenſed* from all ſinne by his bloud. 1 *John* 1.7. *Rev*: 1.5. 2. He doth *apply* the ſame in particular to the party Baptized, *Acts* 22.16. For the 2.
Sacraments, by reaſon of the *word* of *command* [goe and Baptize them] and of the *word* of *promiſe* of a *benefit* to worthy receivers [Be Baptized for remiſſion of ſinnes, *Act*:2.38.] They doe tell us that Chriſt is *ours*, given to us, and his bloud ſprinkled on us, and by this means, (it being a *word* of promiſe (and every word of promiſe is a word ſerving to beget faith) the ſpirit of God doth ſtirre up faith, ſtrengthen and

and confirme faith in us: God doth not *put* any ſuch *virtue* into the ſigns, as to pardon our ſins and make us Holy, *ex opere operato*, neither doth God ſo Tie his *preſence* to the water, as if *where* the Miniſters Action is, there God is alſo, and at the *ſame* time; for many have the *ſigne*, that never have the *thing*, as *Simon Magus*, *Iudas*, &c. and ſome have the benefit of Baptiſme *long* after, as Infants when they come to age: But none have the benefit of Baptiſme, but ſuch as come by Faith to behold Chriſt crucified in & through the outward ſigns, & ſo uſe the ſigns as means of applying Chriſt to their own ſouls for remiſſion of ſins. See *Art.* 27. of *Ch. of Eng.*

Q. What is it to be *baptized* in the *Name* of the Father, Sonne, and Holy Ghoſt?

1. God's part of the Covenant.

A. Two things are meant by it: Firſt, thereby is *eſtified* to the party Baptized, that he is *received* into the flock & family of God. [God doth *avouch* him for his child, God doth bind himſelfe to us; and make over his Covenant to us. *Gen.* 17.7.

Q. What ſecondly?

2. Our part.

A. The *party* that receiveth Baptiſme doth *enter* into an oath and *Covenant*, to *take* the Lord for his God; thereby *binding* himſelfe to *beleeve*, and *ſerve* that true God,

God, who is Father, Sonne and Holy Ghoſt. [We are then enrolled, and written among the Sonnes of God, *Gen:*17.1. *al.* 3. 27. 1 *Cor.*1.13, 15. We avouch God to be our God.] *Deut.*26.17,18.

Q. Is it *thus* with all that are baptiſed? Doe *all* receive thoſe benifits?

A. No, onely they that *have*, or *come* to have *faith* to beleeve the promiſes, and *repentance* to forſake ſinne, *Gal:*5.6. 1 *Pet.*3. 21. *Acts* 8.21,23. *Marke* 16. 16. [In Scripture they are *reputed* aliens and *ſtrangers* from the covenants of promiſe, who have not the *ſign* of the Covenāt:2 And they that *reject* the ſigns are reputed to reject the Covenant it ſelf, *Eph:*2.11. *Gen:*17. 14. *Luke* 7. 30. 3. So they that *receive* the *ſigne* of the Covenant, *joyning* themſelves to the people of God, are in Scripture *reputed* to be of the houſhold of faith, & *Saints confederate* with the Church of God, *Eſay* 56.3. *Heb.*9.13. 4. But *really* & effectually they *onely* receive the benefits which come to have the conditions of the Covenant, *viz.* Faith, and repentance. *Act.*8.21,23. 1 *Cor:*10.3,5. *Act:*3.26. 1 *Pet.* 3.21. The duty of all that be Baptized is reduced to three heads. 1. to *Renounce* the divell, the World, & the Fleſh. 2. To *Believe*

The duties of them that be Baptized.

Believe in leſus Chriſt, and to maintaine the Faith once delivered to the Saints againſt all Sects and Hereſies whatſoever. 3. We *promiſe* to walke obediently in all Gods Commandements.

2. Are the *conditions* of faith and repentance required in all that are to be baptized?

A. Yes, in all that be baptized when they be of ripe age; but in *little* Children it is ſufficient that they ſhew forth faith and repentance when they come to age.

2, May little *Children* be baptized?

A Yes: the Apoſtles did baptize whole houſholds, in which number were their Children: [As *Abraham* and his *houſhold* were circũciſed (*that is*) *He* & his *Children*, for *Iſmael* was but thirteen years old whẽ he was circumciſed, *Gen.* 17.25. And there is reaſon for it, becauſe there is the ſame relation from the beleving parents to the children *already* born, as to them that *ſhall be* born; and therefore if the children of *Stephanas* and the Jaylor, which were born *after* their converſion, ought to be baptized by *vertue* & priviledge of the parents faith, why not alſo the children that were *already* born, ſeeing they are the children of beleevers: moreover this

1. *Practice.*

this *practice* of baptizing Infants by the A-Poſtles is gathered from that Phraſe, *Heb.* 6.2. (Laying on of *hands*) which was *a ceremony* uſed in prayer for them that had been Baptized in their *Infancy*, when they were Catechized in the doctrines to be known and beleeved by grown men that were admitted to Baptiſme. *Calv.* on *Heb.* 6.2.] *Acts* 16.33. 1 *Cor.* 1.16 *Gen.* 17.25. See *Calvin* Inſt. lib. 4. c. 16. §. 4. *de Confirmatione.*

Q. Why are *Infants* of beleevers to be baptized

A. Becauſe they *belong* to the covenant of grace, and be of the *number* of Gods people, and are *inheritors* of the *bleſſings* which God promiſed to the ſeed of the faithfull. 1 *Cor.* 7.14. *Rom.* 11.16. *Acts.* 2. 39. *Mark* 10.13,14,15 *Gen.* 17.7,9,12,14. with *Gal.* 3.16.. *Rom.* 4.11,12. In thoſe Scriptures Note five things 1. That *Infant-membership*, and *Admiſſion* by an *outward* ſigne, is as Ancient as any viſible Church recorded in Scripture. 2. That the Covenant made with Abraham was the *Goſpel-Covenant*, wherein Bleſſednesſe was promiſed in and through Chriſt the Promiſed ſeed. *Gal.* 3.8. with *Gen.* 12.3. and that Covenant is to endure to the end of the World. *Gal.* 3.16,17. 3. Note, *the perſons* with whom God made that Goſpel-Co- 2. *Promiſes.* & *Commandement.* 1. 2. 3.

venant, it was *Abraham*, and his *Infant-ſeed*, & ſo with beleevers of all Nations, who have as much *right* to that promiſe, (I will be thy God, and the God of thy ſeed) as *Abraham* had. 4. There is a command to 4. *marke* the Infant-children of the Covenant, *Gen*: 17. 10, 12. The which command is no where *reverſed*, but rather eſtabliſhed. *Mat*: 28. 19. Baptize all; Infants are not excepted, but rather included in that Promiſe. *Act*: 2. 39. And though the *ſigne* of the Covenant be changed, yet *neither* is the Covenant it ſelf, nor the *commandement*, to *Marke* Infants, reverſed. 5ly Note 5. *what* Chriſt did, and the *reaſon why* he did it 1. *what* Chriſt did, He ſayd, *forbid them not to come unto me* ----- And albeit Infants did not *know* what was *done* unto them, *yet* Chriſt gave them both his bleſſing and an *outward ſigne* of it, He layd his hands on them. 2. Next Chriſt gives a reaſon *why* he did this, becauſe to them belongs the Kingdome of Heaven, and remiſſion of ſins. Now if Chriſt eſteeme it a ſufficient reaſon, why Infants ſhould be admitted to the *ſignes* of his bleſſing, becauſe the Kingdome of Heaven *belongs to* them, then who ſhall dare forbid them? or debarre them from baptiſme, the firſt ſigne of the

Co ve-

Covenant of Grace?

Q. What if the *immediate* parents be believers onely in *ſhew*, may their Children be baptized?

A. Yes; for, *Firſt*, the *profeſſion* of the faith is ſufficient: 2ly Children of profeſſors have right to Baptiſme by virtue of *the firſt* Covenant with *Abraham*, in whom we have as true an intereſt as the Jewes ever had, *Acts* 8.12,13,37. with *Acts* 10.47. *Gal.* 3.29. *Rom.* 11.17. [So that the wickedneſſe of the *immediate* parent doth not prejudice the right of the child: for then *Hezekiah* ſhould not have been circumciſed, becauſe he had a *wicked* father. No *covenant* or *condition* of *mans* making muſt be ſet *above* the covenant & conditions *ſet* by Chriſt, to make them void to beleevers.] Godly parents have ſometimes graceleſſe children, & Carnall Parens have ſomtimes gracious children

Q. What can Baptiſme profit Infants, ſeeing they have no faith?

A. Very much: for as men by *deed* and *ſeale* convey lands to heires that *ſhall* be borne, as well as to them that be *already* born, ſo doth God by his Promiſe, which takes its *effect* in due time. [As Gods Promiſe that *Abrahams* ſeed ſhould inherit

Canaan, did not take effect till 430. years after, yet then it ſpake and *failed* not. And as our children are taken *Tenants*, and made members of ſome *Manour* or Lordſhip by the *delivery* of a white wand or the like ceremony, when they be *little*; the which *Tenements* they enioy when they come to age: ſo doth Gods covenant of peace and Grace made in Baptiſme, take its effect in due time.] God is the great Landlord of Heaven, he puts our Childrens life into that coppy, &c.

Q. What if they doe not *perform* the *condition* when they come to age?

A. Then they can have no good of their Baptiſme, 1 *Pet.* 3. 21. *Neh.* 5. 13. [God will ſhake them out of his Church.] *Rom.* 2. 28. As you put a childs life into a Living, when he is of age he enjoys it: But if he refuſe to doe Homage, or to pay the Lords rent, then he forfeits his Living: ſo &c.

CAP.

CAP. LI.

Of the Lords Supper.

Q. WHat is the *outward* ſigne in the Lords Supper?

A. Bread and Wine given and received as Chriſt hath ordained.

Q. What is the thing *ſignified* and remembred in, and by them?

A. The *death* of Chriſt when he offered up his righteous ſoule a *ſacrifice* for ſin,[gave his body to be broken, and his bloud to be ſhed for ſinners,] *Eſay* 53.6, & 10. *Luke* 22.19,20. 1 *Cor.* 11.24,25, 26.

Q. The Bread and Wine then are not *turned* into the *very body* and *blood* of Chriſt by the conſecration of the Elements, as if Chriſt ſhould be there *bodily* preſent?

A. No, by no means: for the Heavens muſt *containe* his body till he come againe for our full redemption. And it is as impoſſible for *Chriſts* body to be in Heaven and Earth, and in ten thouſand places at once, as it is for *one* of us. [This conceit of Papiſts is not onely againſt our *ſenſes* of ſight, and taſt, and feeling, but alſo againſt an *Article* of Faith, namely, the

Againſt Tranſubſtantiation. R. 1.

trueneſſe of Chriſts humane nature in his *Incarnation*; and againſt that Article of Chriſts ſitting at the right hand of God; Gods *Omnipotency* doth not make a *true* body to be in *many* places at the *ſame* inſtant of time.] *Act.* 3.20,21. *Luke* 24.6.

Q. Shew ſome other reaſons againſt *Tranſubſtantiation*, and the *reall* preſence of Chriſt in the Euchariſt.

*R.*2. *A.* The Bread which is *broken* in the Sacrament cannot be his very body, becauſe his *very* body is *whole*, and the Sacrament ſets forth *Chriſt* broken for us: [Therefore it is a *remembrance*, not a tranſubſtantiation.] 1 *Cor.* 11.24. We ſet forth his death, we doe not kill him again.

Q. Shew a third reaſon.

*R.*3. *A.* All that eat the *fleſh* of Chriſt, and drink his bloud, in the *Scripture* ſenſe are ſaved; But all that eate of the Maſſe are not ſaved: [Therefore the Maſſe and the Scripture-eating agree not.] *Iohn* 6.51, 53,54,57.

Q. Shew a fourth reaſon againſt the *bodily* eating of Chriſt.

*R.*4. *A.* Becauſe if one ſhould eate a peece of his fleſh, (as his finger, or foote, &c.) that would not profit, *Ioh.* 6.52, 61,63. What if the Souldier that pierced him, had

had *tasted* of the bloud which came out of of his *side*, could that have done him any good? surely no, for our redemption stands in the *satisfaction* which by his dying he made unto the Law: and the *means* by which we eat his Flesh and drink his Bloud, is not with the Mouth and Teeth, but Faith in the heart

2. Then Christ is not offered up a *Sacrifice* for the *quick* and *dead* in the Eucharist, [as the Papists teach.] *Catechismus Rom. part.* 2. *c.* 4.

A. No: for as Christ *cannot dye* and *suffer often*, so neither is he *offered often*. But by *one* sacrifice of himself *once* offered, he hath put away sinne for *ever*. [He hath perfected for ever them that are sanctified, by *once* dying, else were his sacrifice weake and imperfect, like the sacrifices of *Aarons* Priests. Our *duty* in the Sacrament is to *receive* him by faith, not to *offer* him in sacrifice to God. In the Sacrament God offers Christ to us: we doe not offer him to God. *Heb* 9. 25, 26, 28. with *Heb.* 10. 10, 11, 12, 14. *Rom*: 6. 10. *Ioh*: 1. 29. The offering of Christ once made, is a perfect redemption, propitiation, and satisfaction for the sinnes of the whole World, both originall and Actuall, and

"there

"there is none other ſatisfaction for ſin,
"but that alone. *Art.*31.of Ch. *Eng.*

Q. What followes hereof?

A. Therefore the *Maſſe* is a very Idoll, and they that uſe it,or *adore* it,or *aſcribe* to it the *vertue* of Chriſts ſacrifice, are very Idolators. The ſacrifice of Maſſes, in the "which it was commonly ſaid, that the "Prieſts did offer Chriſt for the quick & "dead, to have Remiſſion of Paine and "Guilt, were blaſpheamous fables, and "dangerous deceipts. *ibid.*

Papiſts be Idolaters.

Q. What then is the meaning of theſe words: *This is my body*?

A. Paul tells us ,it is the *Communion* of the body & bloud of Chriſt,(that is)an ordinance wherein the faithfull haue exhibited to them a *fellowſhip* in the merits and vertue of the ſacrifice of Chriſts death,] 1 *Cor*:10. 16,17. *Exod.* 24. 8. [as the Cup is called the New Teſtament, & Chriſt is called our Paſſover, 1 *Cor.*5.7.] "The Lords ſupper is a Sacrament of our "redemption by Chriſts death, inſomuch "that to ſuch as worthily, and with faith "receive the ſame,the Bread which wee "break, is a partaking of the body of "Chriſt, and the Cup of bleſſing, is a partaking of the bloud of Chriſt. *Art* 28.

28. of the Church of *Eng.*

Q. What is the end and uſe of this Sacrament? *The Uſe of the Lords Supper.*

A. There be three eſpeciall uſes of it. 1. By it as by a *token* or pledge from God the worthy Receiver is aſſured that he hath a *part* & *ſhare* in Chriſts death. [The Lord Chriſt *eſtabliſhed* the New Teſtament by his own death: all the good things contained in the *New* Covenant, are made *ſure* by the death of Chriſt the *Promiſer*, & he bids us eate of that bread, & drink of that Cup, in *remembrance* of the ſame.] 1 *Cor.* 11.25,26. There is a Sacramental Union between the ſignes, and the things ſignified, ſuch an union as is between a ſealed will, and the Legacies bequeathed by the ſame: He that hath a Leaſe ſealed knowes that he hath *more* then *paper* and *wax*: ſo it is in this buſineſſe. 1.

Q. Doe all that come receive *ſuch* a pledg of Gods *favour*?

A. No, *onely* they that be worthy receivers; the reſt receive *meere* bread and wine, and ſo prophane Gods ordinance, and procure judgments to themſelves, 1 *Cor.* 11.27,29. The Wicked and ſuch as "be void of a lively faith, are in no wiſe "partakers of Chriſt, but rather to their "condem-

" condemnation, doe eate and drink t
" ſigne or Sacrament of ſo great a thing
Art. 29. of Ch. of *Eng.*

Q. What other end and uſe is there o
2. this Sacrament?

A. It is a *badge* of our Chriſtian *profeſſi*
on, wherein we with *believing* and *thank*
full hearts doe remember the *love*, an
ſhew forth the *virtue* of Chriſts death: An
alſo *profeſſe* our ſelves to be the *people* o
Chriſt, againſt all Atheiſts, Sects, Here
ticks, misbeleevers, and looſe-livers what
ſoever; we are hereby *obliged* to *ſtand fo*
Chriſt againſt all the world, 1 *Cor:* 10. 20,
21. 1 *Cor:* 11. 25, 26. 2 *Cor:* 6. 15.

Q. What third uſe is there of it?

A. It is a Bond and Pledge of that *Lov*
3. which Chriſtians ought to have one to
another, and of their *joynt-fellowſhip* in
Chriſt the Head. 1 *Cor:* 10. 17. 1 *Cor:* 12.
13, 14. 1 *Cor:* 11. 18, 21, 22. *Iohn* 13. 2, 34.
14, 34.

CAP. LII.

Of right participation of the Lords Supper.

Q. WHo ought to be partaker
of the Lords Supper?

A. Only ſuch as have bin *Baptized*, & ar
able to make *profeſſion* of their faith, & to
examin

examine themſelves: *that is*, Such as are *able* to diſcerne the Lords body.] *Exod*:12.43, 44,48. 1 *Cor*:11.28. *Ezra*:6.21. *Ezek*:44. 7.]

Q. What muſt a man *examine* himſelf in? *Of ſelf-examination.*

A. Whether he be a true *Member* of Chriſt or not; [For none elſe can partake worthily of the Sacrament of Chriſt.] *Cor*:13.5. 1 *Ioh*:5.12. *Eph*:5.23.

Q. How may that be known?

A. If I have (*a*) found *faith*, and true (*b*) *repentance*, and am (*c*) quickned to *newneſſe* of life and (*d*) *love* of the brethren, I am aſſuredly a member of Chriſt, 1. 2. 3. 4.

(a) *Rom*:11.17,20. (b) *Gal*:5.24. *Mat*:3.8,10. (c) 2 *Cor*:5.17. *Iohn* 15.4,5. (d) 1 *Pet*:1.22. 1 *Iohn* 3.14. [For further triall of theſe graces I referre you to my other ſmall Catechiſme, intituled, An help for Young People, &c. *Anno Dom.* 1640. and it may be fitly bound with this.]

Q. A Chriſtian that hath theſe graces, may yet through *careleſneſſe* come to the Lords table *unworthily*; for preventing wherof what muſt we do *before* we come?

A. We muſt *ſtirre* up thoſe graces in us, and labour to ſee our (*a*) need of Chriſt, 1. and to (*b*) cleanſe our ſoules *afreſh* from every *new* pollution wherewith we have been *Before we come.*

been defiled, (a)*Math.*5.6. *Luke* 1.53. (b) 2*Chron*.30. 17,18. *Matth.* 5.23,24. 1 *Co* 11.17,18.*Levit*:15.31.*Num*: 9.6,7,10,11 Renued faith & repentance is needfull.

Q. How ought a Christian to behave himselfe in the *act* of receiving?

2. In the time of Receiving.

A. He must *discerne* the Lords body (*that is*) he must not use thē as *common* bread & wine, but consider in them their *spirituall relations*, & so receive them as tokens of the covenant. [We use our ordinary bread & wine for *naturall uses*, *viz.* to refresh and nourish our *bodies*, but this bread & wine for spirituall ends and uses.] 1 *Cor*: 11.12, 29. *Levit*: 10.3. In the use of this Sacrament Bread & Wine, we must *behold* the *love* of the Father giving his Son to death the *love* of Christ in laying down his life for his friends, & the *merit*, & all sufficiency of Christs bloud to take away all our sins.

Wax sealed, and set to a deed, though for substance it be wax still, yet for use it is to you more then wax, & of more value then all the wax in the Merchants shop: So this Bread and wine

Q. How may this be done?

A. I must see and consider in the *signes* the *things signified*, and apply *both*, to my *own* soule in particular, giving thanks to

by Christs institution are seals set to his Testament, and with them Christ Gives us his Body & Blood for remission of sins by whom as by bread and wine, our spirituall hunger is satisfied, our Graces strengthned, our spirituall Life preserved unto Life eternall.

God for Christ, and for my redemption by him . [This particular *application* of faith is to *eate Christ* : Christ gives me to understand that his *body* was *broken* for me as the Bread is: and as certainly as I behold the *bread* of the Lord *broken* to me, and the *cup communicated* to me, so we have a true right to him; and he is as truly *ours* as our *meat* and drink are ours.] *Iohn 6.* 33,35,36. *Heb:9.20. Luke* 22.20.

Q. What must a Christian doe *after* receiving?

A. We must *pay* our vowes, (*that is*) we must be carefull to *performe* our covenant which now we have *renued* with God in Jesus Christ, *Psal:*50.14. 2 *Cor.*6.1. 2 *Cor:* 7.1. 2 *Pet:*1.4. *Rom:*2.25. 3. *After Receiving.*

Q. How may we finde that we have made a *right* use of this Sacrament?

A. When we are more *refreshed* with the feeling of Gods favour towards us, and doe *grow* in *newnesse* of life . [As the right use of food is to *outgrow* sickenesse, and gather strength for the better performance of actions of our naturall life; so when we are more lively and zealous, and get more *strength* against our corruptions, and Tentations, or any waies grow in the *new* creature , then have we not received in vaine.]

vaine.] 2.*Chro:*30.25,26. with 2 *Chro:*31. 1. 1 *Cor:*11.17. when we are *bettered* by it,*then* have we received aright.

Q. There be *ſome* to whom this Sacrament doth not at all *belong*,they have no *intereſt* in the matter; who be they?

A. The *ignorant* & *diſobedient*, *that is*,ſuch as cannot give *account* of their faith, or by their *wicked lives* ſhew themſelves utterly unworthy :-[They come not within the judgment of charity.] *Ezr:*6.21. 2 *Chro:* 30. 17, 18. *God had ſmitten them*, &c. *Ezek:* 44.7. 1 *Cor:*5.6,13. Infants and naturall Fooles, and all perſons that *cannot* examine thēſelves, nor diſcern the Lords body, as alſo all *open impenitent* ſinners, all ſuch perſons muſt not *meddle* with the Lords Supper.1 *Cor.*11.28,29.1*Cor:*5.7,13.

Q. The *leaſt* ſinne that a man knows by *himſelfe unrepented*, is a *juſt* cauſe to keep *himſelfe* from the Sacrament; *But* are all the ſinnes we *know* by other men a juſt cauſe for us to *keep* them from the Lords Supper?

A. No:only ſuch offences as are *openly* known, and *ſcandalous* to the congregation; [The reſt doe *profeſſe* with their mouthes, and if they doe *not believe* with their hearts, and repent indeed,they are no

no better then *Judas*, who *seemed* to be *one* of the reſt, but was not. It is not our own *private knowledge* or *ſuſpicion* of the parties unſoundneſſe that muſt put him off, unleſſe the party be accuſed and admoniſhed of his ſinne by them that have *authority* in the name of Chriſt for the good of the party, and the ſatisfaction of the Congregation to reſtraine them; Chriſt *knew Judas* from the beginning, yet &c.] *Iohn* 13.11,18. 1 *Cor*:5.1,2. It is reported. &c. *Mat*:22.2,10,11,12. *Mat*:18.15,17.

Q. Is not the *reſt* of the congregation *polluted* by the *mixture* of unworthy perſons with them?

A. No, unleſſe they be (*a*) *conſenting* unto their wickedneſſe; for *Iudas* (*b*) did not *defile* Chriſt; The *wicked* among the Jews did not make the *ordinances* of Circumciſion, of preaching in the chaire of *Moſes*, of the *Paſſeover*, and of Sacrificing, uncleane unto the *godly* of thoſe times; Chriſt himſelf *held Communion* with the Church of the Jewes, which at that time was marveilouſly corrupted *both* in Doctrine and Diſcipline. (a) 1 *Cor*:5.2,6. with 2 *Cor*:7.11. *Cleare in this matter, els not, Luke* 2.22,24. *Luke* 3.21. *Iohn* 2.13. 1 *Sam*: 2.16,24. 1 *Cor* 11.17,29. to *himſelf*, &c.

The wicked doe not pollute the Godly at the Lords Supper.

(b)*Mat.* 26.20,21. He ſate down with the *Twelve*, *Judas* as he was imployed in the Apoſtleſhip with the reſt, ſo he was *admitted* alſo with the *reſt* unto the fellowſhip of *all divine* worſhip and ordinances, to teach us, that neither is the *Sacrament* the worſe, nor are the *Comunicants polluted*; albeit ſome unworthy and undiſcovered Hypocrites be in company with them at the Lords table; the *Pollution* of the Sacrament remained with *Judas alone*. The *ſtate* of the viſible Church is like to ten Virgins, whereof ſome were wiſe and ſome fooliſh. *Mat*:25.1. To a great houſe. 2. *Tim*:2.20. 1 *Cor*.11.33. with 1 *Cor*: 3.3. 1 *Cor*:10, 17,21.

Q. Then it is Chriſts will that *evill livers* ſhould be *excomunicated*, to the end they may be brought to ſhame and repentance?

Who to be Excommunicated

A. It is ſo; *ſcandalous* perſons if they obey not the *admonitions* of the Church but remain *obſtinate*, ought to be caſt out and *kept* from the Lords Supper. *Mat:*18. 18. *Iohn* 20.23. 1 *Cor*:5.3,4,5,13. 1 *Tim*:1.20. Wicked and obſtinate perſons are to be baniſh'd from the fellowſhip of the faithfull (1.) By the' *Authority* (and in the name) of *Jeſus Chriſt*. (2.) *Diſpenced* by the

1.
2.

the *office* & judgment of the *Miniſters* of the Goſpell. (3.) With the aſſiſtance and *conſent* of the Congregation. 1. All that profeſſe *repentance* towards God, and *faith* towards our Lord Jeſus Chriſt, are to be *admitted* if they offer themſelves, as *Judas*, *Simon Magus*, *Ananias* and *Saphira*, and thoſe ſeverall *divided* parties at Corinth; (which are for that cauſe called Carnal. 1 *Cor*:3. 3) and ſurely they did judge *one another* unworthy, and therefore did communicate apart. 1 *Cor* 11.18,21. Yet *Paul* bids *them all* that were divided into factions, to *Tarry one* for *another*. v.33. that ſo their eating together might teſtifie and maintain their Chriſtian charity and unity in the body of Chriſt. Neither is there any *danger* to the Godly by the cõpany of them that doe *thus profeſſe* Faith, Repentance, and new Obedience, though in deed and in truth they be *not ſuch* as they profeſſe; Becauſe in ſuch a *mixt* congregation all doe *joyne* in an *acknowledgement* that men are ſaved by Chriſts blood (and that is true) 2. And we all *joyn* in *profeſſion* of Chriſtianity,* and in a *ſolemne*

3.

1. *Who to be admitted.*

* If a company of Men ſhould agree in ſome evill Action, & we joyne with them then we were partakers of their evil: But when Chriſtians Agree to ſerve the Lord Jeſus, if ſome joyne that do it not as they ought, they joyne with us in our good, not we in their ſin, or unworthineſſe.

vow and *promiſe* of living holy and Chriſtian lives for time to come: [and that we may doe *lawfully*, and *ſincerely* with them who are *not ſincere*, but meer outſide profeſſors.] And therefore ſuch *mixture* of good and bad in that ordinance, can be no ſufficient warrant and ground, either for the *Miniſter* to *refuſe* to doe his office, or for the *people* to *refuſe* to partake of this Ordinance. 2. Howbeit all *carnall* perſons who are *conſcious* to themſelves of their *ignorance*, or *hyprocriſy*, that they are not in truth what they ſeem to be, or are *privy* to themſelves of living in any ſin, ought in good conſcience to keep *themſelves back* from the Lords table. 3. And all ſuch Perſons as are groſly ignorant of Chriſt, or els are guilty of groſſe errors, and ſcandelous ſins, inconſiſtent with Faith and Repentance, they ought to be kept back by the diſcipline of the Church,

2. *Who ſhould forbeare to come.*

3. *Who muſt be kept back.*

Q. Thus of the *publike*; Are there any *private* helps of a Chriſtian converſation and communion with God?

A. Yes, Many; as *private* reading, prayer, *ſelf-examination*, calling our waies to account, trialls of the *grounds* of our hopes, private faſting and humiliation, holy *meditation*, of the worth of things Heavenly

heavenly, and the *vanity* of things earthly, of the *Attributes* of God, of *promiſes*, &c. alſo private *admonitions*, & *comforting* one of another. Holy *reſolutions* againſt the corruption of the times, of our own hearts, &c.

AN APPENDIX,

Containing an Explication of certain Theologicall Termes and Phraſe frequently uſed in Engliſh Books and Sermons, and be either not mentioned, or not ſufficiently explained in the foregoing Treatiſe.

GRACE, ſignifieth in Scripture two things: 1. Gods *free* favour and love to man: 2. The *effects* thereof in us; thus faith is a grace, &c.

Predeſtination, is the eternall purpoſe of God touching the *everlaſting* ſtate of men, whereby of his *own* free will he ordaineth ſome to Salvation, and others to deſtruction.

Election is the eternall purpoſe of God, whereby, according to the *counſell* of his own will, he chuſeth ſome to ſalvation out of the *corrupted* maſſe of Mankind; not becauſe he *foreſaw* they *were* or would be

better

better then others, but becauſe it ſo pleaſed him; to the *praiſe* of his rich grace.

Reprobation is the like eternall purpoſe of God, whereby he *leaveth* others in their ſinnes, to periſh for ever; to the praiſe of his glorious juſtice.

Vocation ſignifieth that work of grace whereby God calleth his *elect* out of their ſins, to receive the Goſpell, *that is*, unto faith and repentance.

Converſion ſignifieth Gods *turning* of a ſinner from darkneſſe to light, from ſin to grace, from love of the world to love of God, from careleſneſſe to conſcience of pleaſing God.

Juſtification ſignifieth Gods gracious act *accepting* of a ſinner into his favour, not imputing unto him his ſinnes, in and for the righteouſneſſe and death of Chriſt, or it is Gods *gracious* act whereby he *reconcileth* an *humbled* ſinner to himſelfe, *forgiving* his ſinnes *freely* and *fully* for Chriſts ſake.

Regeneration is the *begetting* of a ſpirituall life of grace in the ſoule, by the ſeed of Gods word *received* into the heart, and made *effectuall* by the holy Ghoſt, whereby we are become *new* Creatures, to bring forth fruit unto God, the fruits of holyneſſe and righteouſneſſe.

Sanctification signifieth the *clenſing* of our *Natures*: and it is the grace of God *infuſed* into our hearts, whereby *of unholy* people we are *made holy* in our thoughts, words and actions.

Adoption ſignifieth Gods making Sonnes of us that were not Sonnes before: or it is the *tranſlating* of Sinners from a *ſervile* condition under ſinne and Satan, to be the Sonnes of God, in and with Chriſt to enjoy the *priviledges* and inheritance of Sonnes.

Glorification ſignifies the ſtate of Gods children in heaven.

Redemption ſignifies Chriſts *delivering* of our Soules from ſin & wrath by *paying* of a *price*, even the price of his bloud for us.

Mediation ſignifieth that gracious work of Chriſt ſetting himſelfe between God and us, making peace, and procuring our acceptance with his father, both of our perſons and actions.

Propitiation ſignifieth the *removing* of wrath, and making of God *favourable* to us in Chriſt.

Chriſts *active obedience* ſignifieth his perfect *fulfilling* of the Law for us.

Chriſts *paſſive obedience* is his *ſuffering* of death, and undergoing of the puniſhment due

due to our ſinnes: by both which he ſatisfied the juſtice of God in *our* behalfe, being put under the Law, that he might ſave them that were under the Law.

By the *Law* is meant the covenant of *Workes*, the *way* and *offer* of ſalvation to them that *perfectly* fulfill the Law of God in their *own* perſons.

By the *Goſpel* is meant the covenant of Grace, that is, Gods gracious purpoſe and promiſe of bringing men to ſalvation by Jeſus Chriſt.

The *Old Teſtament* is the *doctrine* of ſalvation through Chriſt, taught by *Moſes* and the Prophets, and ſet forth under certain *figures* and ceremonies, ſhadowing forth the death of Chriſt, and the benefits of Chriſt, who was *then* to come.

The *New Teſtament* is the *ſame* Doctrine of ſalvation by Chriſt, taught nakedly, *without* ſuch figures & ſhadowes, ſhewing expreſly the death and benefits of Chriſt *already come*, and exhibited in the fleſh.

Leviticall we meane any Ordinance about Gods *publicke* worſhip, delivered by *Moſes*, till the Meſſias ſhould come.

By *Legall* we underſtand that which the *Law* of *Moſes* doth require, as *legall* righteouſneſſe is ſuch a compleat righteouſneſſe

in

in every circumſtante as the *Law* doth require

By *Evangelicall*, we underſtand that which the *Goſpell* doth require and *accept*: as Evangelicall righteouſneſſe is the righteouſneſſe of the Mediator accepted on our behalfe.

Legall perfection is to be *free* from *ſin* in every kinde and degree thereof.

Evangelicall perfection is to be free from *guile* and hypocriſie, when in *uprightneſſe* of heart we frame our ſelves to the *whole* will of God.

Legall repentance is a ſorrow for ſin ariſing from *fear* of wrath: ſuch a ſorrow the Law can work.

Evangelicall repentance is ſuch a ſorrow for ſinne as ariſeth from *love* of God, and *hatred* of ſin, which the *Spirit* of Adoption begets in us, becauſe we diſpleaſe our Father, and diſhonour our God.

By the *Image of God in men*, is meant, to be *like* God in *holineſſe* and righteouſneſſe.

By the *fall of Man* is meant the firſt ſin of *Adam* and *Eve*, whereby they *fell* from that *ſtate* of holineſſe, and happineſſe, wherein they were at firſt created, and plunged themſelves and their poſterity into ſin and miſery.

By

By *Fleſh* in Scripture is meant the *unregenerate* heart of man, and that remainder of corruption which is found even in regenerate perſons, whereby they are *hindred* from doing the good they *would*.

By *Spirit* is meant the *new* Man, the renewed heart and ſoule of Man which oppoſeth it ſelf againſt all ſin.

When we ſpeak of a *naturall Man*, & of the ſtate of *Nature*, we doe *not mean* Heathens or Fooles, but all, even the beſt & *wiſeſt* among Chriſtians, that be *not regenerate* & effectualy called; foraſmuch as they be in no *better* caſe then Heathens

When we ſpake of a *Spirituall Man*, we meane one that is *regenerate* and *led* by the Spirit of God, minding Spirituall things in the firſt place, and *temporall* things in a *ſpirituall* manner.

When we ſpeake of a *Carnall Man*, we meane them that are *led* by *Carnall* and corrupt Principles, and doe follow after Earthly things with *greateſt* earneſtneſſe and delight; and Spirituall things in a *formall* and careleſſe manner.

A Sincere Chriſtian is one that walketh *with* God and to God *uprightly*, making conſcience of *every* duty, and of *every* ſin, according to that *meaſure* of knowledge which

which he hath received, and doth not *hide* his eyes from any part of Gods will, neither is *willingly* ignorant of any part of his duty.

A *Hypocrite*, in Scripture, is not one that doth *profesſe* Religion, and ſeperate himſelfe from the *ſinnes* of others; but it is any one that knoweth the Truth, and doth *not obey* it ſincerely and *univerſally*; but is partiall, and *halting* with God in points of obedience: approving himſelf to man, rather then to God.

By *Civil honeſty*, which we teach cannot bring men to heaven, we doe *not condemne* juſtice and *honeſty* in mens dealings; But we mean meere civill honeſt men, that is, *deluded*, and formall Chriſtians, who being *free* from *groſſe* ſins, and outwardly *conformed* to good orders, doe *flatter* themſelves in a morall righteouſneſſe *without faith*, or any aſſurance of their particular intereſt in Chriſt, or any endeavour to attaine thereunto.

By *Common Graces*, we mean ſuch gifts of Gods ſpirit as be *common* to the elect and reprobate, as gifts of Miracles, of Propheſying, and other *abilities* to ſpirituall duties.

By *Saving Graces* we meane the *ſpeciall* worke

worke and *fruits* of the renewing Spirit, which whoſoever hath received, is undoubtedly ſaved,

By *Reſtraining Grace* we meane that power of Gods word on the conſcience, whereby men do outwardly *forbeare* evill, though they doe *not* inwardly *hate* it.

Humiliation is the *wounding*, and caſting downe of the conſcience with *feare*, in a ſenſe & apprehenſion of the *curſe* of God belonging to our ſinfull ſtate, all *former hopes* of being in Gods favour & in a *good caſe*; being now diſcovered to be utterly falſe and unſound.

Self-deniall ſignifieth the *renouncing* of our own *righteouſneſſe* and worthineſſe as alſo our *own deſires*, reaſons, wits, wills, and *deareſt* contentments for Chriſts and the Goſpells ſake, that ſo we may preſerve *faith* & a *good* conſcience according to the rule of the word whatſoever *croſſe* ſhall happen to us in ſo doing.

Spirituall Combat is the ſtrugling *between* the fleſh and the Spirit, between *Grace* & *Corruption*, in the *ſame* faculties of the ſoul of a *regenerate* perſon, our *new* nature *inclining* us to good, and to pleaſe God, *our corruption inclining* to carnall contentments.

By

By the *World*, unto *which* we must be crucified, we meane the *sinfull courses*, opinions, waies, and fashions of the world.

Lust is any *evill* motion and *inordinate* desire of the soule after any thing; as after riches, honour, revenge, food, preferment; therefore covetousnesse is Lust, and so is pride, anger, and other motions of the flesh.

Concupiscence signifies the *habituall indisposition* of the heart to that which is good and its *proneſſe* to that which is evill; as also every evill motion of the heart that swerves from the Law of God: All this is called evill *Concupiscence*.

By *Principles* & *Principled*, we meane the *rules* and *grounds* wherewith men are *seasoned* and *guided* in their course; as carnall Principles are *carnall grounds* & rules; spirituall Principles are *spirituall considerations* moving and guiding in a businesse.

Heretick is one that departs from the *true Faith*, and obstinatly cleaves to error in Doctrine.

Shismatick is one that *unnecessarily* makes or causeth others to make a *seperation* from any true and sound Church to the *disturbance* of the outward established *peace* thereof.

By

By *Wil-worſhip* we meane any thing that is brought into Religion, and made *matter* of *conſcience* by *mans device* or *authority*, without warrant from the word of God.

By *Superſtition* we meane the aſcribeing of Holyneſſe, or any ſpirituall and ſupernaturall vertue, to *any creature*, geſture, place, day, words, or actions which is not given to the *ſaid creature* by *Creation* or divine *inſtitution*.

When we commend *Good works* we meane not onely the works of *chariiy* and outward pomp but the *whole courſe* of obedience in our thoughts, word and actions as the word of God requires of us.

By *Chriſtian Liberty* we meane not a liberty to *ſinne*, as if we might ſin more freely and *ſafely* becauſe of Chriſts death; but we meane that *liberty* which Chriſt hath obtained to us againſt the *bondage* af the Law; condemning all that doe not fulfill it: And alſo our *freedome* from the *ceremonies* of *Moſes* Law, and from all *human ordinances*, ſo that they doe not *binde* in conſcience.

Perſeverance ſignifies a conſtancy and *continuance* in faith and obedience to our end.

Apoſtacy is a *totall* and *finall* departure from

from the faith *once* profeſſed.

Backſliding is a falling *againe* into our old ſinnes for a *time*, out of which we recover through Gods grace, being renewed againe by repentance.

By *Spirituall Deſertions* we meane that *trouble* of minde, which ariſeth from *loſſe* of *aſſurance*, and feeling of Gods favour; occaſioned uſually by our backſliding into ſome ſinne or greate careleſſeneſſe and *unevenneſſe* in our walking with God.

By *Tentations* we meane ſometimes *allurements* to ſinne, and ſomtimes the *exerciſe* of our faith, wherein Sathan labour-eth to *queſtion* our Son-ſhip and intereſt in Chriſt: This kind of Temptation is uſually called *diſtreſſe* of minde.

Deſpaire is *finally* to doubt of Gods favour and mercy, *refuſing* to reſt on it.

Preſumption is a conceit that we are in *good caſe* when we have *no ſolid* grounds to thinke ſo; it is alſo a *venturing* to practiſe this or that without warrant of Gods word.

Aſſurance is the *well grounded* peace of the conſcience *awakened* and *enlightned*, and *quieted* upon good grounds that his ſins be forgiven in Chriſt Jeſus.

When we pray that God would *Sanctify*

ctifie any of his *dealings* to us (as croſſes, afflictions, preferments, deliverances, or any other outward mercy) we pray that God would *give grace* with *outward* mercies, holy wiſdome, and *gracious hearts* to make right uſe of them, that in all things we may be brought *nearer* to God in the exerciſe of faith, humility, thankfulneſſe and better obedience for time to come.

Laus Deo.

T

To THE READER.

THE foregoing Treatiſe (Chriſtian Reader) intituled Principles of Faith and good Conſcience, is ſo called becauſe it doth containe not only points of Faith and poſitive Truths, touching the chiefe Heads of Religion, but alſo the moſt materiall points of Practicall Divinity, (properly ſo called,) that is, to ſhew the work of Grace in the Converſion of a ſinner, and in the hearts of them that be converted, and how a Chriſtian may judge of his ſpirituall eſtate to God-ward.* I have had ſome thoughts of publiſhing a juſt Treatiſe touching the ſtate of Nature, and of Grace, the Tranſlation of a ſinner from the ſtate of Nature to the ſtate of Grace, from death to life, together with the Cauſes, Order, and Effects thereof; And this

* As in cap. 4. 5. 8. 13. 14. 18. &c.

may be done, if God be pleased to give me Life, Liberty, and Peace to the Church. In the mean time, Accept, and make use of this short Discourse *intended for the good of the Ignorant, and the comfort of weake Christians,* [The marks of Gods Children] *Blessed are the Pure in heart---- Blessed is the man, in whose spirit there is no Guile, so saith the spirit,* Psal. 32. 2. *and* Mat. 5. 8.

Marke

Marks of Gods children drawn out of Gods word

Of saving knowledge.

Q. WHat is the first Marke of a Child of God?

A. Saving knowledge is a marke whereby Cods children may be known from all others. *Ioh*:17.3. This is life eternall to know thee the only true God, and whom thou hast sent Jesus Christ. 1. *Mark.*

Q. What be the *properties* of saving knowledge? *The triall of it.*

A. They be Foure. 1. Saving knowledge makes us to see our *own Ignorances*, and strayings. *Pro*:9.10,12. *Eph*:5.8,13. *Rom*:7.9. *Ps*:119.130. *Pro*:20.27.

Q. What is the 2d property of saving knowledge?

A. It makes a man ashamed to doe evill; and vile in his own eyes. *Eph*:5.8,12. 1 *Thes*:5.5,6,7,8,9. *Rom*:6.21. *Ier*:31.19.

Q. What's the 3d property of saving knowledge?

A. It is a *guiding* light, especially in those things that belong to our *own* Peace and duty. *Ps:* 119.105. *Rom:* 2.20,21. *Mat.* 7.5.

Q. What's the 4th signe of saving knowledge?

A. It is not an idle, but a *working* knowledge, making a man to abstaine from evill, and exercise himself in that which is good. 2 *Pet:* 2:20. *Jer:* 22.16. *Ps:* 119.104. *Job:* 28.28. *Hos:* 8:1,2.

Use: Then it seemes that they which know *much*, and yet are not *bettered* by their knowledge in *Holinesse* & Christian life; Also they that by their knowledge can *guide others*, and yet doe not take to heart the things that belong to *their own peace & duty*, their knowledge is but vaine: *Rom.* 2.20,21. *Rom:* 1.18. 2 *Tim:* 3.5. Lastly all such persons as be in darknesse and *perceive it not*; All such are blind, and miserable, and wretched, and naked, and think that they have *need of Nothing*, when as indeed they have nothing of Grace or Heaven; All such people are *without* knowledge, and therefore *without* God in the world: *Rev:* 3.17. *Gal:* 6.3. *Jer:* 6,15.

Q. What's a ſecond marke of Gods children? 2. *Mark.*

A. All Gods children are *taught* of God? *Ioh:*6.45. *Eſ:*54.13.

Q. How doe you know your ſelfe taught of God?

A. 1. Becauſe I am made to know things (*a*) *above* my Nature and to (*b*) love and imbrace things which be *contrary* to my Nature. (a) *Mat:*13.11. 1 *Cor:*1.21. with 1 *Cor:*2.12. *Eph:*1,17,18. (b) *Mark:*8.34,35. *Luc:*14.26,27. *The triall.*

Q. How ſecondly doe you know it?

A. Becauſe I have a *new judgment* of men and things, I can look upon ſinne and duty, with *ſuch eyes* as Chriſt beholds them with, that is, I look upon ſinne, as upon a *Toad* or *Serpent* to avoid it; And upon duty with a loving eye. *Ezek:* 11.19. *Heb:*8.10,11.

Then it followeth, that they who know no more then *Nature* can teach them, and will believe no more then *Reaſon* can comprehend: Alſo all ſuch perſons as doe erre in their hearts, and ſay within themſelves, I deſire not to know my ſin, or duty, I love not to obey. *Heb:*3.10. Such as *Hate* to be reformed. *Pſ:* 50.17. And love darkneſſe *rather* then light. *Ioh.*3 *Vſe.*

19. Such as have not Gods Law written in their hearts. *Heb*:8.10.*Ier*:32.40. They that are pleaſed with ſin, and *diſpleaſed* with *duty*; All ſuch perſons are not as yet *Taught* of God. 1 *Ioh*:5.3.

Of the Love of God.

3. *Mark.* Q. What's a 3d marke of Gods child?

A. All Gods children do *love God* with all their hearts; if any man *love* God, the ſame is *loved* and approved of God. 1 *Cor*: 8.3. *Mat*:22.37.

The triall. Q. How doe you know that you *love* God with all your heart?

A. By foure things. 1. When the heart is not *divided* between *Two*, he hath not *Two* to pleaſe: God hath the wholeſoul. *Eſ*:8.12,13. *Luk*:16.13. *Num*:14.24.

Q. How ſecondly may it be known that you love God with all your heart?

A. When I love God *above* all men, & all things: All men and all things muſt be loved in God, and for God, but nothing *againſt* God, nor *above* God. *Mat*:10.37. 1 *Sam*:2.29. *Num*:24.11. *Exod*:32.32.

Q. How thirdly may it be known?

A. When I *ſtrive* to Honour and ſerve Him to the very *vtmoſt* and beſt I can, and not

not as *little* as we can. 1 *Chron:* 13. 8. 1 *Chron:*29.17. *Act:*20.24. 2 *King:*23.25. *Mar:*12.42,43,44.

Q. How 4ly may this be known?

A. This is the *Love* of God, that we keep his Commandements, and his Commandemẽts are not *grievous* unto us. 1 *Ioh:* 5.3. *Ioh:*14.15,21. *Ioh:*15.24. 1 *Ioh:*2.4.5.

Then it followes, that they doe not love God with *all their hearts*, whose hearts are *divided between* God and Men, between God and profit, between God and credit, or any other earthly thing: Much lesse doe they love God aright, who *set up* the love of men, the love of themselves, the love of Riches, Honour, &c. *above* the love of *God*, *above* the will of God, above the Glory of God, or above the Commandements of God. Lastly they doe not love God aright, who serve him as *little* as they can, something they will doe, *just so much* as they think will serve the turne, but their hearts are not Lifted up in Gods service. 2 *Chron:*17.6. They doe not stirre up themselves, nor *lay out their Talents* to the honour of God: whereas we must be zealous for Gods cause against sinne and wickednesse, zealous for Gods Truth against error *Iud:v.* 3. Earnestly *contend* for the *Use.*

the faith againſt Sects and Hereſies whatſoever.

A Chriſtian muſt love God for *Himſelfe*, for thoſe excellencies and perfections of Goodneſſe, Mercy, Grace, Holineſſe Truth, &c. that be in God: We muſt not love God only for his *gifts*, or for our *profits* ſake; But as a child loves his Father though he be but *poore*, and as a man loves his Wife, *better* then her Portion, ſo muſt we love God. *Pſal*: 119. 57. *Pſ*: 4. 6, 7. *Pſal*: 73. 25. There is none in Heaven or Earth that I deſire in compariſon of thee.

Of Zeale for God.

Q. Shew a fourth mark of Gods child?

4. *Mark.* A. Gods child is *zealous* for God, for his Truth, and Glory. Becauſe thou art neither hot, nor cald, I will ſpew thee out of my mouth; Be *zealous* therefore and repent. *Rev*: 3. 16, 19. 2 *Cor*: 7. 11. *Act*: 17. 16. 2 *Pet*: 2. 8.

Q. You have ſaid that they that love God, muſt be *zealous* for God; Tell me what be properties of true zeale?

The triall. A. They be three. 1. True zeale muſt be exerciſed alwayes in a *good matter*, and without reſpect to the *eye* of man. *Gal*: 4. 18.

18. 1 *Kin:*9.10. *Jud: v.*3. *Luk:*13.15.

Q. What 2dly is the property of true zeale?

A. True zeal burnes *inward*, our *own* sins and corruptions firſt and moſt. *Mat:*7.4.

Q. What's the 3^d property of true zeale?

A. True zeale is *accompanied* with meekneſſe, juſtice, mercy, and many other graces. *Jam:*3.16. *Luk:*9.54,55. *Luk:*13.15.

Then it followes, that all ſuch perſons as *in their zeale* doe forget to ſhew mercy, juſtice and Truth, at *Saul* did 2 *Sam:*21.2. and as *Paul* did *Act:*26.9,11. And they which can be earneſt againſt *other* mens ſins, and favourable towards their own; as *Rom:* 2.1,22. And laſtly they that be earneſt and zealous in a Trifle, or in a groundleſſe cauſe, as the falſe teachers at *Galatia* were, *Gal:* 4.17. Such zeale does not commend them unto God? *Uſe.*

Of love to a Chriſtian for Gods ſake.

Q. What is a fift Marke of Gods children? 5. *Mark.*

A. By this ſhall all men know that yee are my *Diſciples*, if you have *love* one to Another: *Ioh:*13.35. 1 *Ioh:*3.14. 1 *Ioh:*5.1.

Q. How

Q. How may it appeare that you love a Christian *becauſe* he is *borne* of *God*, or becauſe he is a Diſciple?

The triall. *A.* By foure ſignes. 1. By this we know that we love the Children of *God*, when we *love God*, and keep his Commandements, 1 *Ioh:*5.2. That is, we love Gods children becauſe we *love* God *firſt*: Our love to them muſt proceed from our loving of *God*, *ſeeing* we love them for *Gods* ſake.

Q. How Secondly may Chriſtian love be diſcerned?

A. When you love a Diſciple, in the *Name* of a Diſciple, and a righteous man, in the *Name* of a righteous man; that is, becauſe they belong to *God*, and becauſe of the *Image* of *God* in them: *Mat:*10.41, 42. 2 *Ioh: v.* 1,2.

Q. How thirdly is Chriſtian love evidenced?

A. When you love a Chriſtian *more* for the Image of *God* in him, then for Kindreds, or profits ſake. Among your children, or Neighbours, or Friends and acquaintance, you will love them *beſt* and moſt, in whom you perceive the *Grace* of God to ſhine. *Gal:*6.10.

Q. How Fourthly?

A. If

A. If you have true love, you will doe *righteous* things to your Brother: But he, that *doth* not *righteouſneſſe*, is not of God neither he that loveth not his brothern. 1 *Ioh.*3.10,18.

Then it followeth, that they which doe injury, & that to their Brethren (1 *Cor.*6. 8.) And they that do *like* their Children, or Neighbours, or Servants, or acquaintance, the *worſe* for their *goodneſſe* ſake. And laſtly they that are *Partiall* in their love, & will embrace *only* ſuch of the Godly, as be of their own ſide & opinion, but can ſcorne & abuſe others ever a jot as Godly, if they differ from them; then, I ſay, it appeares, they do not love them in the *Name* of a Diſciple, nor in the Name of a righteous man; But they love themſelves, their own ends and *Fancies* in them, and not Chriſt in them, nor the Image of God in them. We muſt love *where* God loveth, God loves all his Children of what ſide ſoever they be, though not their *ſins* and *Failings*, & ſo muſt we doe. *Luk.*9.49,50. *Rom.*14.3,6. *Mark.*9.38,39. The weake and the ſtrong Chriſtian, they were both of them true fearers of God: Wicked men that are yet in the fleſh, they hate and diſlike *Godlineſſe* where ever they *Uſe.*

ſee

see it, and he that is born after the spirit loveth Godlinesse where ever he sees it.

Of Hungring and Thirsting after Christ, and His Grace.

Q. Shew a Sixth marke of a child of God?

A. They are blessed that hunger and
6. Mark. Thirst after Christ, and after the Graces of his spirit. *Mat:*5.6. *Es:*55.1. *Rev:*22. 17.

Q. What be the signes whereby *spirituall desires* after Christ may be discerned from *naturall* desires?

A. They be Foure. 1. If your souls do
The triall, indeed hunger and thirst after Christ and his righteousnesse, then you will desire him for *Spirituall ends* and *uses*; as for Reconciliation with God, for sanctification, for spirituall Healing and clensing of your souls, as your spirituall Physitian: *Mat:*9.12. *Mark:*1.10. *Luke*18.41. *Psal:*51. 1,2,9,10. Carnall people can desire *mercy*, but not *Grace*: they desire *Happines*; but care not for *Holines*; they can desire Christ as a Priest to *save* them, not as a King to *Rule* in them.

Q. What is a Second signe of *spirituall desires*

desires or hungering after Christ?

A. If you doe indeed thirst after Christ, you will be *restlesse* and *unsatisfied* till you find him: Nothing but Christ can content the spirituall *appetite* and desires of the soul: Nothing but Christ can *still* the crie, and *quiet* the call of conscience. Give a hungering soul, Gold, or preferment, or Pleasures &c. These things cannot satisfy a spirituall desire: the soul must have Christ, or nothing: *spirituall* desires are *restlesse* desires, till they can enjoy the things they want: *Ps:* 143.6. *Can:* 5.4,8. *Ps:* 42.1,2

Q. What's a third signe of spirituall desire after Christ?

A. Spirituall hunger and thirst is a *conquering* desire, it makes the soul to prize Iesus Christ upon any terms: the thirsty soul must have Christ, *what ere it cost*: As the Egyptians sayd to *Joseph*, Buy us and our land for Bread (*Gen:* 47.19.) and we will be servants unto *Pharaoh*: so to the hungery soul, euery bitter thing is sweet; Christ is *welcome* upon any terms. *Mat:* 16.25. *Mat:* 13.44,46. *Mat:* 19.21,22.

Q. What's a Fourth signe of spirituall desire after Christ?

A. Spirituall hunger and thirst is a *labouring* desire; the Hungery soul will take any

any pains for the bread and water of life. It doth not *rest* in *wishing*, but it will strive, and seek, and knock: True desire puts forth it self in *endevourings*. *Cant*:3. 1,2,3,4. *Ps*:63.1,2. Spirituall desires are not lazy, cold, heartlesse wishes

Use. Then if you take little *Paines* to get Grace, and the assurance of Christs love, or if you prize any thing *more* then Christ and his Grace and favour, or if your minds be *quieted* without Christ, and cured by false Remedies, as by worldly Counsels, wordly Pleasures, or by forgetting your sins, &c. Lastly if you desire Christ for *naturall* ends, as for mercy, and not also for Grace and Holy Communion with him; then I say you did never truly Hunger and Thirst after Christ, and his righteousnesse: you have had perhaps some light, vanishing *wishes* for Heaven, but never any sound, and seeled desires. *Luke*:14.15,18. *Mat*:19.21,22.

Of Christ in us.

7. *Mark.* Q. What is a Seaventh Mark of one that is the child of God?

A. If any one be Christs, then *Christ is in you*, and abideth in you: *Rom*:8.9,10.

2 *Cor.*

2 Cor: 13.5. Eph: 3.17.

Q. How will you know that Christ is in you?

The triall.

A. Two manner of waies. 1. If Christ be *in you*, you will be *fashioned* like unto Christ, you will be *Holy members* of that holy *Head*, and *living* members of that *living Head*. Rom: 8.10. If Christ be in you the body of sin is dead, and the spirit is life because of righteousnesse; you cannot be *dead* members of a *living* head, nor *unholy* members of an holy head: A True Christian is the very *Picture* of Christ, Christ is fashioned in him. Gal: 4.19. Eph: 4.22,24. Ioh: 2.6.

Q. Say the same in other words?

A. If any man be in Christ, he is a new Creature, 2 Cor: 5.17.

Q. How secondly, will you know whether *Christ* be in you or not?

A. Hereby we know that he abideth in us, by the *spirit* which he hath given us. 1 Ioh: 3.24.

Use.

Then it followes, that if any man have not the spirit of Christ, he is none of his. Rom. 8.9. Also If you be not *like* unto Christ if you walk *contrary* unto him, and his *example* in the Family, Church, or State, it is because Christ is not in you of

a Truth: for he that saieth, He abideth in him, ought *himselfe* also to walk, even as Christ walked. 1 *Ioh*:2.6. 1 *Pet*: 1.15. *Phil*.3.18.

Of the spirit of Christ in us.

Q. Shew an Eight marke of a child of God?

8. *Marke.* A. Because you are *sons*, God hath given the *spirit* of his son into your hearts, whereby ye cry Abba, Father. *Gal*:4.6. *Rom*:8 9,11.

Q. But how will you know that you have the spirit of Christ in you?

The triall. A. Three waies. 1. Because it is unto me a spirit of *illumination*: It begets in me spirituall *senses*, and understanding by which I know him that is True: it enableth me to *discerne* things that differ: As the Eare trieth words, and the Mouth tasteth meate, *Job*:12.11. So doth the spirit of Christ give us a *discerning tast*, a discerning heart, and eare; It makes us able to discern *light from darknes, sweet from sowers*; It makes us to *Relish* and *savour* the things that be of God. *Joh*:10.4,5,27 with *Joh*: 14.17. 1 *Ioh*:2.19,20,26,27. 1 *Cor*:2.14.

Q. How 2dly will you know it.

A. Be

A. Becauſe it is unto me a *ſpirit* of *Sanctification*; for the ſpirit of *Adoption*, whereby we call God Father, is alwaies in us, and to us a ſpirit of *ſanctification*, It is a ſpirit of *Burning* to conſume Luſts, and a ſpirit of *Quikning* to newneſſe of life. 1 *Cor*:6.11. *Gal*:5.24. *Rom*:8.10,13.

Q. How, thirdly, will you know it

A. By the *Fruits* of the ſpirit, which are theſe, Love, Joy, Peace, Long ſuffering, Gentleſſe, Goodneſſe, Faithfullneſſe, Meekneſſe, Temperance, &c. *Gal*:5.22,23. *Eph*:5.9.

Then it followes that all ſuch perſons as *walk* in the fleſh, and ſhew forth the fruits of it, which are theſe, Adultery, fornication, uncleanneſſe, laſciviouſneſſe, Idolatry, witchcraft, hatred, variance, emulation, Wrath, ſeditions, hereſies, envyings, murthers, drunkenneſſe, revilings, &c. Alſo all ſuch perſons as have not received the ſpirit of Chriſt to *enlighten* their Minds, to make them *wiſe to diſcerne* precious from vile ----- And to *purify* their hearts and lives; All ſuch perſons as doe not ſhew forth the fruits of the ſpirit in their converſation, they are all of them without Chriſt, becauſe they be void of his ſpirit, and the fruits thereof.

Of Christ Ruling in us.

Q. Shew a Ninth marke of one that is the child of God?

9. Marke. A. All that have Christ for their *Saviour*, must take him also for their Lord and King to rule in their heart.: Christ is the King of Saints. *Luk*: 19. 27. *Rev*: 15. 3.

Q. How doe you know your selfe to be a *Subject* of Christs Kingdome?

A. 1. Every Subject of Christs Kingdome is a child of *light*, and he is carefull to walk in the light. 1 *Ioh*: 1. 6, 7. 1 *Joh*: 2. 6. Satans Kingdome is a *Kingdome of darkenesse*; Christs Kingdome is a Kingdome of light.

Q. How 2dly may it be known?

A. Every Subject of Christs Kingdome, will yeeld *obedience* to the Laws, & Mind of Christ. *Joh*: 15. 14. *Mal*: 1. 6, 8.

Q. How Thirdly, may it be known?

A. I know that Christ is my King, and I his Subject, by the *Victory* I have over *my* own sins; I also am made a spirituall King, I dare not hold up any *spirituall weapon against Christ*, nor against his word, nor on the *behalfe* of any sin whatsoever, and in whomsoever. 2 *Cor*. 10. 5. *Rom*. 6. 17, 18.

Then

Then they that be yet under the *Power* of darkneſſe, and under the command of ſin, and they that doe not yeeld univerſall *obedience* and ſubjection to the Laws and will of Chriſt, all ſuch perſons doe not belong to Chriſts Kingdome of Grace, and therefore ſhall never reigne with him in glory. *Vſe.*

Of Being led by the Spirit of Chriſt.

Q. Give a 10th marke of a child of God?

A. As Many as are *led* by the *ſpirit* of God, they are the ſons of God. *Rom.*8. 14. 10. *Mark.*

Q. How will you know that you be *led* by the ſpirit of God?

A. Three waies. 1. Becauſe I am *under* the *command* of the ſpirit: I will not grieve the ſpirit of God, but cheriſh it, and ſuffer my ſelfe to be *guided* by it; as *Souldiers* are by their Captain, and Commanders, who ſay to one, doe this and he doth it, to another doe that, and he does it, ſo is the Chriſtian *under the Conduct* and command of the ſpirit to follow it even againſt Nature, and Carnall reaſon, as for *example*, to love ones enemy, to pray for *The triall.*

them that despightfully use us, to blesse them that curse us,&c. *Eph*:4.30. *Rom*:8. 13.

Q. How 2dly will you know it?

A. Because the *Considerations* and *Motives* which sway my judgment and choyce in any businesse, are *spirituall*: As (if I were to give my voice in the election of a Minister) if I cast about how I may *please* a *friend* or kinsman, or what I shall *get* or *loose* by this or or that way, then it is cleer, you are led by a *carnall* spirit, because the considerations which *sway*, and prevaile with me are meerly politick and *worldly*: But if you consider who is most likely to *win souls* to God, to advance his Truth and Gospell, &c. then are you in that businesse led by the spirit, because the *considerations* moving you, are *spirituall*. When there is a *conflict* between Nature & Grace, the spirit of God will *sway* you for *gracious* purposes against the *pleadings* of flesh and bloud. *Gal*: 1.16. *Eph*:4.16. *Heb*:11.24,25.

*Gods spirit does not lead vs blindfold, but it shewes us, and leads us in the waies of God.

Q. How 3dly will you know it?

A. Because I am led by a *True* * light, & a *straight* rule; Gods spirit does never lead one *blindly*, nor by a false *Rule*. Gods spirit is not like to an *Ignis fatuus*, to lead into

to by-paths of error and miſchiefe, Gods ſpirit guides us in the *path of Gods word*, Gods ſpirit and Gods word are ever joyned together. *Eſ.*29.18. *Pſ.*25.5,9. *Pſ.*27.11. *Pſ.*119.35. *Ioh.*16.13. *Eſ.*59.21. *Pro.*1.23.

Then they that wander in *by-paths* of error, and in the *broad* paths of deſtruction & unhapineſſe, (following the waies of unrighteouſneſſe, Pride, Couetouſneſſe Envy, Murther, Lying, Covenant-breakers, Perjured perſons, without naturall affection, implacable, unmercifull, murtherers of Fathers, Lawleſſe, diſobedient, &c.) and *yet ſay* that they are led by the ſpirit of God, This is the ſpirit of your Father the divell, and not the ſpirit of God. 1 *Tim.*1.9,10. *Rom.*1.30,31. 2 *Tim.*3.2,3,4. *Ioh.*8.44. *Uſe.*

Alſo they that are ſwayed by *worldly* conſiderations, by *ſelfe-ends* and intereſts, they that walk by crooked rules, and dark lights, and are not afraid to quench the ſpirit of God, and to check good motions of the ſpirit, to follow their own Imaginations, &c. Such perſons are not led by the ſpirit, of God, they are not under the command & conduct of the holy ſpirit.

Of the ſpirit of Truth and Error.

Q. Shew an 11th marke of Gods children?

11 Mark. *A.* Gods children are led by his ſpirit into all *ſaving Truth*, ſo that they cannot *damnably* erre, or be deceived. *Ioh.*16.18. *Mat:*24.24. 2 *Tim:*2.19. 1 *Ioh:*2.27.

Q. How ſhall we know the *ſpirit* of *Truth* from the ſpirit of error?

The triall. *A.* By three things. 1. He that is of God *Heareth us*; He that is not of God, heareth us not, *hereby know* we the ſpirit of Truth, and the ſpirit of error. 1 *Ioh:*4.6. with *Joh:*8.47. He that is of God, heareth Gods words delivered by the mouth of his Ambaſſadors; hence it is clear, that it is a *falſe* ſpirit, that ſaies, *ye need not heare us*, for my ſheep heare my voice, ſpeaking in my ſervants to the end of the world. *Ioh.*10.27. with *Luk:*10:16. He that deſpiſeth you, deſpiſeth me. The *Spirit* of God never perſwades any man to *forſake* the publike ordinances. *Mat:*10.41. but to receive and *honour* a *Prophet* in the name of a Prophet. 1 1 *Theſ:*5.12.13.

Q. How Secondly, may the ſpirit of *error*, or a falſe *Prophet* be known?

A. You

A. You ſhall know them by their *fruits*, that is, by the *Fruite* of their *doctrine*, for if their doctrines tend to *looſneſſe*, or Libertiniſme, or to withdraw from duty, or to overthrow what God hath eſtabliſhed, and to *diſſolve* the *Bonds* of Order, Peace, Unity, Obedience to Lawfull Superiours, or to the overthrowing of the *Common Rules* of Right and Wrong which are eſtabliſhed by *Scripture* and wholſome Laws, for certain ſuch teachers are not of God; the reaſon is, becauſe Gods ſpirit does never croſſe it ſelf, we muſt *believe* no *ſpirit againſt* the voice of the *publike ſpirit*, which ſpeaketh in the Scriptures. 2 *Pet.* 1.21. *Mat.* 7,15,16.

Q. How thirdly, may the ſpirit of Errour be diſcerne?

A. If their Doctrines and Teaching do doe *agree with the forme* of ſound words, and with the *Principles* of the Chriſtian faith once delivered to the ſaints (as with the Articles of the Creed, the Confeſſions of Faith of other reformed Churches, & the pureſt Ages) then is to be ſuſpected for its Novelty and ſingularity, yea to be rejected as falſe; becauſe *Truth* will ſtill *Agree* with Truth, and Light with Light. But whatſoever is *contrary* to light, is darkneſſe

neſſe. 2 *Tim*: 1. 13. with 1 *Tim*: 6. 3, 4. 2 *Ioh*: *v*. 10. 2 *Cor*: 11. 4. *Gal*: 1. 8. *Jud*: *v*. 3. 1 *Cor*. 14. 32, 36, 37. Came the word of God from you? or to *you only?*

Vſe. Then they that hold ſtrange opinions, and teach other doctrines, and *conſent* not to wholſome words, or if the *fruite* of that Doctrine and Teaching be bitter, tending to Licentiouſneſſe, Rebellion, & Confuſion, if any Man ſhall *turne* you *away* from hearing the faithfull Miniſters of Jeſus Chriſt, this is from the ſpirit of Error, this ſavours not of the ſpirit of God.

Of Mortification, or Crucifying the Luſts of the Fleſh.

Q. Give a 12th mark of one that is a Child of God?

12. *Mark.* *A.* They that are Chriſts have *Crucified* the *fleſh* with the Affections and Luſts *Gal*: 5. 24.

Q. How know you that your *Luſts* are *crucified?*

The triall. *A*: By three things. 2. If ſin be crucified in you, then your coruptions will be a *burthen* to you, and you will gladly be *rid* of them, As when the Foot or any other member of the Body is dead and

Gangre-

Gangrened, we are willing to have them cut off, though as long as they were *ſound* and *alive*, we did cheriſh them: ſo though formerly you did *cheriſh* your Luſts, yet when they are mortified, and crucified, you will *cut them off*, and caſt them from you, yea though it be a right hand, or eye. *Mat*:5.29,30. *Rom*:7.24. *Gal*:5.17.

Q. How, Secondly, may this be known?

A. If your Luſts be mortified, then you will *take part* with the word of God *againſt* your ſelves againſt your *deareſt* ſins, you can welcome a reproofe, even when it *cuts* to the quick, and mets with your inmoſt corruptions. *Pſ*:141.5. 2 *Sam*:12.13. 1 *Sam*:3.13,18.

Q. How, Thirdly, may this be known?

A. If ſin be dead, and the Fleſh crucified, then you will not *minde* the things of the fleſh, nor *obey* it is the *luſtings* and motions of it. *Rom*:8.5. *Rom*:6.12,13,22. *Rom*:13.14,

Uſe. Then they which give way to the fleſh, and obey the Luſtings of it, and do make *proviſion* for the fleſh to fulfill the luſtings of it; Alſo ſuch perſons as are *unwilling* to part with their deer ſins, yea *fret* at the word that reproves them and *fall out* with the *Miniſter* of God, inſtead of *falling out* with

with their own ſins, All ſuch perſons have not as yet crucified the fleſh with its affections.

Of Obedience and Sanctification.

Q. Shew a 13th mark of Gods Children?

13 *Mark.* A. Sound, and ſincere *obedience* is a mark whereby Gods people may be known from all others. *Rom.*6.16,17. 1. *Ioh.*3.9. 1 *Pet:*1.2.*Pſ.*15.2.1*Cron:*26.17.

Q. What be the ſignes and properties of a *ſincere* and upright Chriſtian?

The triall. A. They be Five. 1. It is a ſigne of an upright heart, when I make conſcience of *ſecret ſins*, and *ſecret duties*, *Mat:*23.25,26, 27,28.*Pſ:*18.21,22,23.

Q. What is a ſecond ſigne of an upright heart?

A. When I *ſtrive* againſt Hypocriſy, I *would* not be an Hypocrite. *Job:*34.32.*Pſ.* 139.23,24.

Q. What's a third ſigne of ſincere obedience.

A. When our obedience is *Univerſall*, and *Regulated*, making *greateſt Conſcience* of the greateſt & waightieſt matters of the Law and will of God: We muſt not *ſtick* at

at leſſer matters, and ſwallow greater. *Mat:*23.23.*Pſ:*119.6,104.*Mat* 5 20.

Q What's a Fourth ſigne of an upright heart in point of obedience?

A. The ſincere heart will ſtrive to doe all things,*not as pleaſing men* but*God*,which trieth the heart: The ſervant of Chriſt muſt not be a *Man pleaſer*. 2 *Theſ:*2. 4. *Gal.* 1.10.*Ioh.*8.29.

Q. Yea but who is a man-pleaſer?

A, 1. If ye *conferr* with fleſh and bloud, and *conſult* with ſelf ends and intereſts, when your duty lies before you, *whether you were beſt to doe it or not*, then you are not upright before God: A ſound Chriſtian muſt be *through* for God, ſtill *approving* our ſelves to God through good and ill report, through Plenty and want, throug honour an diſhonour, &c. 2 *Cor.* 6.4,8 *Gal:*1:6.

Q. What, Secondly, is a ſigne of an Hypocriticall *Man-pleaſer*.

A. If you feare *more* to *offend* a Man then to *offend* God, it is becauſe the heart is not upright defore God. *Eſ.*15.7,12,13. *Job.* 32.21,22.*Luk.*12.1,2,4,6.

Q. What is a 5th and laſt ſigne of an upright heart?

A. If you will be ſincere, you muſt not ſeek

seek your *own* glory, but the glory of him that sent you, and *imployes* you: *Ioh*:3.29, 30. *Ioh*:7.18. He that seeketh his glory that sent him, the same is True.

Use. Then they that seek their own glory, and the pleasing of Men, they that *so order and alter* their opinions, and Principles, as may *exalt* themselves, and *humour* times, and serve Turnes---Also they that strain at a Gnat and swallow a Camell, that is, *stick* at a circumstance or Ceremony, & *swallow greater* matters of the Law, [To busy ones selfe; and strive to be expert and *cunning* in those truths which concerne ceremony and matter of Church discipline, and yet neglect matters of Faith, Repentance, Mortification, and new Obedience, is a shrewd signe of hypocrisie] Lastly they that can *take Liberty* to *secret* sins, and study to hide their sins, regarding more the *eye* of man, then the *eye* of God, such people are not sound in their obedience.

Of Sanctification, How it differs from civill honesty.

Q. Shew a 14th marke of Gods children?

A.

A. All Gods elect are given to Christ as his peculiar ones to be Redeemed, *Sanctified*, and *fitted* for Glory. *Ioh*:17.6,8. *Col* 1,12,13. 2 *Thes*:2.13. *Heb*:12.14. *Ioh*:3.3. *Ioh*:13.8 *Gal*:6.6.

Q. Wherein does *sanctification* and the true *change* of a Christian consist? wherein does it excell the *highest* pitch of the best moralized Hypocrite and *formalist* in the World?

A. In Four things. 1. In the *Change it selfe*, Sanctification is not only an *accidentall* outward change of the *Actions* (as of the Sow that is washed. 2 *Pet*:2.22.) But it is a change of the *very frame* and disposition of the heart, the *very Nature* is changed, he is made a new Creature, *Ezek*:36.25,26. A new heart will I give you, &c. A *Swine* that is *washed*, is a swine still and his *nature* is to wallow in the mire; But a sanctified person, of a *swine* is made a *sheep*, and he hates to wallow in the mire. *The triall.*

Q. Wherein Secondly, doth sanctification excell *morall* honesty?

A. In the *root* or *seed* of graces: The graces of sanctification have a *root within us*, even the *spirit* of *life* which is in Jesus Christ, *Rom*:8.2. 1 *Pet*:1.23,24. 1 *Ioh*:3.9. His *seed* remaineth in him, and our graces

are

are the fruits that ſpring up of that ſeed and root, *Ioh*: 15. 16. But the *ſeeming* graces of unregenerate and *meerly* civilized people, they have no ſuch root, but they are like the *Corne* upon the Houſe top, which makes a faire ſhew, yet it hath neither *root, by ſeed*, nor *fruit* in the eare. *Pſal*: 129. 6, 7. *Luk*: 8. 13.

Q. Wherein, 3ly, does *Sanctification* excell morall Honeſty?

A. The true *convert* does receive the word in power, and in the Holy Ghoſt: he gives the word a *divine power* and authority over his conſcience, and over his actings: He receives the word with an *honeſt* heart, even with *patience* though it croſſe and caſt downe his contentments, and particular intereſts: you will not *dare* to reſiſt any Truth that you heare, if you have *true* grace in you. 1 *Theſ*: 1. 5. *Luk*: 8. 15. *Pſ*: 119. 161.

Q. Wherein, 4ly, doth Sanctification goe *beyond* morall Honeſty?

A. In the *motives* to obedience: The ſanctified perſon, whatſoever he does, he doth it out of *duty preſſing* the *conſcience*, & out of *love* inclining the Affection. This is the true ground, and motive of ſound obedience to doe a duty out of a pure conſci-

Conſcience of Love and faith unfained, this is acceptable in Gods ſight. 1 *Tim.* 1. 5. *Eph:* 6. 7. 1 *Ioh:* 5. 2. whereas the Hypocrite hath ever any eye to himſelfe; Self-ends and ſelf reſpects doe uſually *keep up* the courſe of his duties.

Hereof it follows, that they are not *truly* ſanctified which cannot give the word a *divine* preheminēce in their ſouls to reforme their hearts and lives. *Ezek.* 33. 30, 32. --- Neither are they Truly *converted* that can Hate *one* ſin and *allow another*. *Eſ:* 58. 3. *Rom:* 2. 22. Not they which *outwardly* are waſhed but are not *inwardly changed* & renewed. Nor laſtly they which have ſome *outward ſhews* of goodnes without a *ſeed* of Grace in their hearts; ſeeing all the good they doe, and all the evill they forbeare does proceed from *reſtraining* Grace, and outward reſpects moving and ſetting them on work, all this does not amount to *ſaving* Grace. Obſerve this for a Truth, ſuch Chriſtians as have no *better* Principles of acting and performances then morall *Education* can furniſh thē with; Alſo ſuch as *content* themſelves with a *Negative* goodneſſe, as to ſay I am no Papiſt, nor Thief, nor Whoremonger, &c.

Uſe.

&c. Also they that can *stay* in such duties of the first and second Table as may *preserve* the credit and esteem of Moderate, well bred, civill honest Men in the places where they live, *yet are not equally* carefull and conscionable of the duties of Piety and Religion, But remaine all this while *unacquainted* with the grounds of Faith and pure worship of God, and so the good things they doe, they doe them without knowledge and *conscience* of, or *respect* unto their *injunction* in the word of God; All such persons are as yet but *strangers* to the life of Grace: they have not as yet exceeded, what a Pharisee, or a Heathen may doe.

Of Restraining and Renewing Grace.

15. *Mark.* Q. Shew farther, for conclusion, some differences between *Restraining* Grace, & *Renewing* Grace, for all Gods children are *renewed* in the spirit of their mindes. *Eph.* 4.23.

The triall. A. 1. Restraining Grace, if it be *only restraining*, hath *painfullnesse* in it, and an *inward* discontent at the Bridle that keeps them in; Gods word is as Cords & Bonds

to

to them. *Pſ*:2.3. *Mark*:6.20. *Herod* feared *Iohn* &c. But now the heart truly renewed *deſireth* to be reſtrained. *Iob*:34.32. That which I ſee not, Teach thou me. *Pſ*19.13. *Pſ*: 119.32.

Q. How, Secondly, may *reſtraining* Grace be known from *Renewing* Grace?

A. Men *Meerly* reſtrained will *ſtretch* their liberty as farre as they can, and when *Meanes* of reſtraint be removed, they will grow looſe and licentious; as *Joaſh*, did when *Jehoiada* was dead. 2 *King*. 12.2. with the 2 *Cron*:24.17,18.

But the heart thats *renewed* and truely ſanctified, will not doe all that he may, he will rather *doe leſſe*, he will *deny* himſelfe ſome things which he might doe, eſpecially if it be not *expedient* for time, & place. 1 *Cor*:10.23. 1 *Cor*:6.12.

Q. What's a 3d difference between reſtraining, and Renewing grace?

A. Men *Meerly reſtrained* doe abſtaine from Evill for feare of Wrath, or feare of Laws, and *ſhame* in the world; or perhaps *one ſin* keeps in another; as the ambitious perſon, will avoid Drunkenneſſe, becauſe men of a debaucht life are not fit for high places. So the preſence of a Godly

grave man, does ſtop the mouth of a vain ſwearer, &c.

But the heart that is renewed, eſchews evill becauſe it is *diſpleaſing unto God*: He will *oppoſe* and *reſiſt ſin*, out of an *inward Principle* of Grace, and hatred of ſin, the ſpirit of God in them, luſteth againſt the fleſh: &c. *Gal* 5.17.

Generall

Generall Rules of Holy life and Converſation.

1.

EVery Chriſtian may and ought to be aſſured of his own Salvation. 2 *Pet.* 1 5,7. 2 *Cor:* 13.5.

2.

No man can be aſſured thereof but by the *word* of God working ſpirituall and ſupernaturall effects and changes in the underſtanding, in the Heart and affections: By the which *change* our effectuall vocation & future ſalvation is witneſſed and ſealed to our conſciences. *Gal:* 6.7, 8, 15. 1 *Ioh.* 1.6,7.

3.

It is not enough for a Chriſtian to be Baptiſed, to be bred up in the true Religion, to come to Church, to cry Lord, Lord, and to live civilly, unleſſe thou have a *ſound* Faith which *worketh* by love, unleſſe thou be a *New* Creature: *Outward*

profeſſion will not ſerve the turne, nor ſtead thee to ſalvation, unleſſe thou finde *inwardly* thoſe effects which the word & Sacraments expreſſe outwardly. *Rom*:2 25,28. *Gal*:5.6. *Jer*:9.26.

4.

Repentance doth not ſtand only in an outward *forbearance* of ſin, but there muſt be alſo an *inward loathing* and *hatred* of ſin, together with a ſtriving againſt the corruptions of our hearts, there muſt be a new *frame* of heart, and ſoul, making us to doe all things. 1. By new *Principles* of obedience, *viz.* Faith and Love. 2. By new *Rules*, *viz.* the word of God: and 3d for new *Ends*, namely how God may be honoured, and our own finall and externall peace procured.

5.

A Chriſtian muſt look to find in himſelfe ſome *ſingular* thing which cannot be found in an Hypocrite, nor in the beſt morall Man in the World: *Mat*:5.47. And ſeeing there are but few that ſhall be ſaved, we muſt ſtrive to go the *narrow* paths that lead to life. *Luk*:13.24, *Luk*:6.33.

6.

A ſingular love and effection is to be borne towards all that feare God, even becauſe

becauſe they fear God and have Gods Image on them. *Mat:* 10.41.

7.

A ſpeciall regard muſt be had of the Lords day, to *ſpend* the Lords day in the Lords work, and not in wordly pleaſures or profits *Eſ:*56.6.*Eſ:*58.13.

8.

A preciſe conſcience muſt be made of the *leaſt* ſin by every one that deſireth to ſtand in the favour of God, as of leſſer Oaths (by ones Faith and Troth) and alſo of Idle words. *Pſ* 119.6, *Mat.*12.36. *Jam.*2.10.

9.

Sins of *Omiſſion* are to be avoided as being more dangerous then ſins of Commiſſion: The heart is wonderfully hardned and eſtranged from God by neglect and omiſſion of good duties.

10.

A Chriſtian muſt exerciſe Juſtice Truth and Fidelity towards all men, even the *worſt*, not daring to wrong any man in the leaſt pin, or farthing. *Luk:*16.10.*Mat.*16.26.*Ezek:*22.13,14.*Eſ:*63:8.

11.

A Chriſtian muſt make Conſcience of doing good things in a good manner, that is with the ſpirit, and with the affections

ctions of the inward man, and unto ſpirituall ends, *viz.* to pleaſe God and edify his own ſoul.

12.

A Chriſtian muſt *ſeperate* from the ſinfull Manners, Cuſtoms, Courſes, Faſhions, and waies of the World: He muſt not faſhion himſelfe to the World: All familiar ſociety with wicked men is to be avoided. *Rom:* 12.2. *Eſ:* 8.11,12. *Jer:* 15.19. *Pſ.* 1.1. *Eph:* 5.7,11. *Phil.* 2.15. *Pſ:* 26.4,5. *Mat:* 24.49. 2 *Cor.* 6.17.

13.

A Chriſtian muſt neither *feare* nor *pleaſe* man againſt God, he muſt not fear their threats, nor their reproches, nor yet prize their favours, and ſo forget God his maker. *Eſ:* 3.22. *Eſ.* 51.7,12. *Luk:* 1.26,27. *Heb.* 12.4.

14.

Of Callings. A Chriſtian muſt live in ſome honeſt *calling*, and be conſcionable therein, doing the duties thereof, as the work which God ſets him about, And not like the Oxe or Horſe, who doe their work, but not in knowledg nor obedience to God. we muſt doe the buſineſſe of our callings faithfully and odediently as unto God, ſtudying to honour him, and to adorne our

our holy profeſſion in that ranck and place wherein God hath ſet us.

15.

A Chriſtian in his calling muſt exerciſe the *graces* of the ſpirit, *viz.* Patience, Juſtice, Equity, Mercy, Truth, Faith, and Dependance on Gods promiſes & providence in all his waies: our generall calling of Religion and Chriſtianity, muſt be expreſſed in the uſe of our particular callings. He that is not Godly and good in his calling, is good no where:

16.

A Chriſtian muſt enter upon the duties of his calling with *Prayer*, craving Gods bleſſing and ſtrength, his pardon for failings, his protection in our waies, And alſo his grace to preſerve us from thoſe ſnares and Temptations unto which in our callings we are moſt ſubject, and expoſed, whether it be unto Idleneſſe, frowardneſſe, uncheerfulneſſe, diſcontentedneſſe, diſtruſtfulneſſe, covetouſneſſe, vainglory, &c.

17.

A Chriſtian ſhould labour to ſee all things in God, and from God, the fountain of Wiſdome, Power, Goodneſſe, and Mercy; we muſt labour to ſee and meet God

God at every turne. *Pſ:*73.13. *Pſ:*22.17.

18.

A Chriſtian muſt never proſecute any earthly thing ſo as for periſhing things to *loſe* ſpirituall and eternall things *Mat:*16.26.

19.

Never be thou ſo *paſſionately* addicted to any cauſe, work, or end, (be it never ſo good) as to carry it on by *unlawfull means* and waies: God is alſufficient in his own waies. And it is better to ſuffer any evill of affliction, then to doe any evill of ſin: Reſolve to ſtick to Gods waies what ever the iſſue may be.

20.

Never meddle *without* a *warrant* or calling, nor *above* thy *ſtrength*. *Pſ.*131.1. Let it never be ſayd to thee in reproach, who art thou? Who gaue thee this Authority: or who required this at thy hand?

21.

Doe the moſt neceſſary duties of thy calling firſt aud moſt.

22.

Never lock up thy comfort in the Creature, but let God be thy portion and thy exceeding greate reward: (Uſe the World, as if thou uſedeſt it not.)

23.

23.

A Chriſtians *recreations* muſt be. 1. Harmleſſe and without *offence* to others,& without *ſcrupulosity* to our own conſciences. 2. They muſt not *maſter* us,nor overrule our affections, but our recreations muſt be ſuch as we can uſe for *refreſhments* without loſſe of the graces, of Patience, Charity, juſtice, Truth,&c. and without waſting of our pretious time,& Eſtates. We muſt not exchange better things for ſports.

24.

God hath given us all things plentifully to enjoy,yet with moderation;a Chriſtian muſt never eate nor drink to make the *head heavy*,nor the *heart* heavy.

25.

A Chriſtian muſt not be aſhamed of God and Godlineſſe here before men; Grace is a Chriſtians crown.

26.

A Chriſtian muſt prepare to meet with croſſes and reproches in the World for a good conſcience ſake,and yet not be diſcouraged thereby. *Eſ:*8. 18. *Gal:*4.29. *Ps.* 14.10. *Pſ:* 38.20. *Pro:* 29.27. *Act:* 28. 22.

27.

27.

A Christian can never be sound in Religion that doth not prize and highly esteeme the Publike Ordinances, and Ministers of God: We must delight to meet God in his Ordinances, & we must give up our hearts to be ruled and directed by them.

FINIS.